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GOPI NATHA KAVIRAJA

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I.—BHĀMAHA AND HIS KĀVYĀLANKĀRA

BY BATUK NATH SARMA AND BALDEVA UPADHYAYA.

PRELIMINARY

In every age, in every clime, the importance of an author is weighed on the scales of utility by the coming posterity. Plato and Aristotle command no inconsiderable recognition and deference even now—in the age which has seen cultural progress in almost all directions. This is so, not only for the reason that their works were of the highest order, but also because they were made much use of by the generations coming after them. So it seems that in order to gauge the merits of a particular author we should betake ourselves to the consideration of the kind of fame which that author has had the good fortune to call his own.

IMPORTANCE OF भामह

Let us now turn to our own author and see whether he can stand the test successfully. Even a desultory student of Sanskrit Poetics can bear testimony to the fact that there are a few famous names of old eminent authors which no later writer on the subject could afford to ignore without sacrificing his own high ambition of celebrity. One of these such names is indeed that of भामह. As far as we know there is no important work on Poetics which does not refer to भामह and his work in some way or other. His work has been very frequently drawn upon for quotations by almost all the important writers of Sanskrit Poetics. There are some who have even borrowed from his works 'matter' and sometimes phraseology. In the body of discussions he has been referred to as an authority of necessary recognition. Even those who could not manage to agree with him on certain points have shown due deference to his views. He has been commanding this respect from Sanskrit poets and poeticsians, not for a century

or two, but for a very large number of centuries. The name which seems to have been most associated with the science of poetics from its early infancy (with the only exception of भरत) is that of भामह. He is indeed the oldest आलङ्कारिक and in fact one of the most authoritative ones whose work has come down to us.

Not only the old writers of India have had much to do with भामह and his work, even the modern scholars of vast erudition and wide reputation, have been attracted towards him. There was a time when a regular warfare was going on, with regard to the date and personality of भामह, among some of the leaders of Oriental Research in India, in which some western scholars of note also took part. Though nothing perfectly quite definite was arrived at, still much was written which shed new light on some obscure corners of historical investigation.

A BRIEF SURVEY OF DISCUSSIONS ON भामह

It would not be out of place to take here a very brief survey of the various problems raised and discussed with regard to भामह along with the conclusion reached by way of their solutions. Though, as noted above, भामह's name was to be heard everywhere among scholars, his work was not at first available anywhere. Buhler, not finding any trace of भामह's work, inferred, with the inevitable disappointment of a real scholar, that too work had been lost for ever.¹ In 1880, however, a MS of the work came to the notice of Gustav Oppert but we could not know much from his description.² In his memorable list of works on Sanskrit Poetics, Jacob noted the काव्यालङ्कार of भामह also,³ but even this mention

1. Buhler's Kashmir Report, 1877

2. List of Sanskrit MSS. in private Libraries of Southern India, Vol. I, No. 3731.

3. J. R. A. S. 1897-8.

was not of much use. In the edition of a certain Kanarese work¹ on Poetics, Mr K B Pathak also took notice of this work but it was only in passing and had nothing directly to do with it. The first person to give publicity to भामह's work and to make definite statements about him, was R. Narsimhachar of Bangalore. In the Introduction to his edition of a Kannada work² on Poetics he observed—'Next to him (Bhārata) in point of time, comes Bhāmaha whose priority to Daṇḍin is proved by the latter criticising his views in the first chapter of Kavyādarśa. He is one of the greatest authorities on Poetics his view being quoted by almost all the subsequent writers of note on the subject. Prof Rangacharya M A of the Madras Presidency College has had the good fortune to come upon the manuscript of the valuable and long sought after work. The work bears no date but the author probably belongs to the early part of the 6th century.' But as this was written in the Introduction of a Kannada work, it could not naturally come to the notice of most of the Sanskrit scholars.

It was only when Mr M T Narsimhiengar wrote an article on भामह that the attention of Sanskrit scholars was drawn towards the great rhetorician. Mr Narsimhiengar raised almost all those issues which engaged the attention of Indologists for a long time later on. He thought that भामह was a Buddhist and flourished after दण्ड. Dr Barnett, in that very year wrote a note, supporting Mr Narsimhiengar that भामह belonged to the first half of the 5th century.³ Mr P V Kane tried to refute

1 कविराजमार्ग edit by K B Pathak 1898

2 काव्यालङ्कारम् by नागवन्त, edit by R Narsimhachar, 1903

3 J R A S., 1905 p 535 ff

4 J R A S., 1905 p 841

Mr Narsimhiengar's hypothesis that भामह was a Buddhist, but as regards his date, he agreed with him¹ In 1909 विद्यानाथ's प्रतापमुद्रयशोभूषण was published by Mr K P. Trivedi in the Bombay Sanskrit Series In an 'Appendix' to this work भामह's काव्यालङ्कार appeared in print for the first time Mr Trivedi in his learned Introduction, dealt with many questions in connection with भामह His arguments were mainly directed against the views of Mr Narsimhiengar Dr Jacobi² and Prof Rangacharya³ in 1910 and Mr Anantacharya⁴ in 1911 joined issue and mainly agreed with Mr Trivedi Mr R Narsimbhachar (the first person to give publicity to the discovery of भामह's work) added some new arguments to those already advanced in favour of the priority of भामह to दण्डी⁵ In the same year Mr K B Pathak tried in a learned paper to refute many of the arguments put forward against him⁶ But his refutations, as shown by Mr Trivedi the very next year, were as unconvincing as they were learned⁷ This paper of Mr Trivedi seems to have silenced his opponents, and for a number of years nothing new was added to this important discussion In 1922 Dr Jacobi with his characteristic insight in all matters connected with Indology, suggested a new line of approach to the determination of भामह's date (as did also Mr P V Kane, quite independently of Dr Jacobi) He tried to prove that भामह had borrowed much from धर्मकीर्ति and that consequently, he must be

1 J R A S 1908 p 543

2 Z D M G , 1910

3 Introduction to काव्यादर्श, 1910

4 Brahmasiddhanta, 1911

5 Ind. Ant., 1912, p. 90 ff

6 Ind. Ant., 1912 p. 232 ff

7 Ind. Ant., 1913

placed after him¹ To many this view appeared to be the last word in the discussion on the date of भामह Dr De² and others³ seem to have followed in the foot steps of Jacobi

The last few years have seen a marked progress towards the study of Sanskrit Poetics and a few very valuable works have appeared on the subject Mr P V Kane deserves all praise for his intensive study and extensive researches⁴ Dr S K De also is entitled to an especial mention He has rendered a valuable service to the cause of the study of the History of Sanskrit Poetics by his useful work⁵ Dr Nobel's recently published book⁶ and Mr B N Bhattacharya's paper⁷ are also not to be lost sight of

In spite of so much writing no attempt has so far been made to see if it is possible to throw any new light on the subject nor even to sum up in one place all that has been written before भामह's work itself has till now been lying in a neglected condition in an obscure corner of प्रतापसूत्र यशोभूषण ।

An attempt is, therefore, being made here to present within the limits of a brief paper every information hitherto available regarding भामह and his work and in course of this presentation, to examine critically the current theories and to see if any of them is compatible with the date

1 Sitzungberichte der Preussischen Akademie der Wissenschaften, pp 211-12

2 History of Sanskrit Poetics Vol 1, p 48

3 Nobel — Foundations of Indian Poetry, p 17

4 Introduction to his edition of साहित्यदर्पण, Bombay, 1923

5 History of Sanskrit Poetics, 2 Vols 1923

6 Foundations of Indian Poetry, Calcutta 1925

7 Calcutta Journal of Letters, Vol IX

recently brought to light. It is to be earnestly hoped that this humble attempt on our part will again remind the veteran scholars of their old friend भामह and will probably help to create for them a new interest in him

भामह—WHO AND WHAT HE WAS

We know very little with regard to भामह except what we find revealed in his काव्यालङ्कार Tradition says that he was a Kashmirian, and this is believed in by Bühler¹ and others² There is no reason to disbelieve it even though we have no reasonable evidence—external or internal—to prove it beyond doubt From the last śloka³ of his काव्यालङ्कार, we learn that his name was भामह and that he was the son of रक्षिलगोमिन् The word रक्षिल, which bears phonetic resemblance to राहुल, पोत्तल, सोमिल and similar other Buddhist names, is alleged to suggest Buddhistic associations, and this suggestion would seem to gain strength from a consideration of the term गोमिन् which is reminiscent of the name of one of Buddha's disciples⁴ Mr Pathak has shown that the word गोमिन् used to carry with it an idea of reverence⁵. He refers to a sūtra of the चान्द्रव्याकरण⁶ where the word is expressly stated to convey such a sense Moreover, the word सार्वसर्वज्ञ which occurs in the opening śloka⁷ of भामह's work,

1 Bühler's Kashmir Report, p. 64

2 Narsimhachar in his Introduction to नागार्जुन's काव्यावगमनम् Ind Ant., 1912

Krishnamacharya History of Classical Sanskrit Literature

3. भवमेवैव मत्तानि सन्निधानात्मगम्य स्वधिया च काव्यलक्ष्म ।
उज्जनावगमाय भामहेन प्रथिते रक्षिलगोमिन्नुनेदम् ॥ काव्या० VI, 64.

4. J. R. A. S., 1905

5. Ind Ant., 1912

6. 'गोमिन् पुर्ये', 4. II. 144

7. प्रगम्य सार्व सर्वज्ञं मत्तायाद्यायस्मेभिः ।

काव्यालङ्कार इत्येष पद्यावुद्धिः यथास्त्यने ॥ काव्या-I I.

cannot but point, so it is said, to the Buddha himself. The word सार्व in its derivative meaning stands quite in correspondence with the doctrine of universal love taught by Buddha. हेमचन्द्र¹ gives सार्व as one of the names of जिन. जिनदेवमुनीश्वर² does exactly the same thing, except that he adds to the list of the synonyms the name सर्वज्ञ. In view of the well known fact that several Buddhist names were adopted by the Jains, one might feel justified in inferring from these Jain references that सार्व was originally an epithet of the Buddha. The use of the word सर्वज्ञ for Buddha³ is, of course, well known.

Now taking these points into consideration, we may at once confess that the arguments, stated above for proving भामह to be a Buddhist, do not by themselves stand on a very firm ground. As says Mr Kane, there is not much in a name⁴. When the Hindus and the Buddhists had been living in the same country for centuries and centuries together, there is no wonder if one borrowed the name of the other. When this fact is found to be possible even in the case of such heterogenous peoples as the Hindus and the Mahomedans, it is even more possible in the case of the Hindus and the Buddhists. Moreover, we are to remember that Buddha himself had come to be recognised as an अवतार of विष्णु, certainly before the 11th century. With Trivedi, we may add that the word गोमिन् is not exclusively used for the Buddhists. It is explained by the नैघण्टु as a contraction of गोस्वामिन्. It is a caste designation added after the names of the Brahmanas.

1 अभिधान चिन्तामणि I, 1, 25

2 अभिधान चिन्तामणि २

3 सर्वज्ञ एतौ बुद्ध — अमरकोश

4. Introduction to साहित्यदर्पण, p XVIII.

throughout Kashmir and Northern India and corresponds to the **आचार्य** of the South ¹

An author's religion may perhaps be judged from the contents of his book, but not from his name. In the whole of **काव्यालङ्कार** there is nothing peculiarly Buddhistic, nor is there any reference to the incidents of Buddha's life or to any purely Buddhistic legends. The first verse no doubt, salutes **सर्व सर्वज्ञ** but the appellation **सर्व** simply means **सर्वस्मे हित**² and is not given by any lexicographer as meaning Buddha exclusively. The word **सर्वज्ञ** is found in lexicons standing for Buddha as well as for Śiva³. **कुमारिल** in his **श्लोकवार्तिक** devotes a long section to the refutation of "सर्वज्ञ", where he means by the term "Omniscient God and not 'Buddha'". It is a significant fact that **अमरसिंह**, who was himself a Buddhist, does nowhere give the word **सर्व** for Buddha in his **अमरकोश** ⁴.

The **अपोहवाद** of the Buddhists, which represents their theory of verbal connotation, is criticised by **भामह** in a language which cannot be considered possible for a Buddhist⁴ writer

1 See Trivedi's Introduction to **प्रतापरद्रव्यभूषण** p. १४११॥

2 **हितप्रकरणे ण च सर्वज्ञत्वात् प्रयुज्यते ।**
तत्तदभिष्टाय च यथा सर्व सर्वज्ञ इत्यपि ॥

काव्या०—VI, 53

Cf **पाणिनि** 'संपुरषान्वा णदन्तैः' V 1 10 also

3 **वृत्तानुगताः सर्वज्ञा भूतद्विर्भावोद्दिष्टा अमरकोशे**

4 **अन्यापोहेन शब्दाऽर्थमाहेत्यन्ये प्रव्रजते ।**
अन्यापोहश्च नामान्यपदार्थांवाहति किञ्च ॥
यदि गौस्तित्थं शब्दं वृत्तापोऽन्यनिराहृतौ ।
जनने गवि गोपुद्गेऽन्यपामरं पृथगिति ॥

काव्या०—VI, 10-17.

He speaks of Vedic rites and ceremonies in very high terms. The kings who drank Soma are highly spoken of¹. Most of his examples refer to Brahmanical gods² and heroes. The famous Paurāṇic legend of the burning of काम by शिव has been referred to by भामह in very clear terms³. He very frequently alludes to the characters and incidents of रामायण.⁴ The meeting of राम with परशुराम⁵, his exile to the forest of दण्डक in obedience to the orders of his father⁶, his piercing with a single arrow the seven ताल trees⁶, the promise of हनुमान् to search out the whereabouts of सीता⁷—these are some of the famous incidents of रामायण mentioned by भामह in his काव्यालङ्कार.

1. भूभृतां पीतसोमानां न्याय्ये वर्त्मनि विष्टताम् ।
अलङ्कारिष्णुना वंशं गुरौ सति जिगीयुषा ॥ काव्या०-IV.48.
2. युगादौ भगवान् ब्रह्मा विनिर्मित्सखि प्रजाः । काव्या०-II 55 b.
समप्रगगनायाममानदण्डो रथाङ्गिनः ।
पादौ जयति सिद्धस्रोसुसेन्दुनवदर्पणः ॥ काव्या०-III. 36.
विदधानौ किरिटेन्दू श्यामाभ्रहिममच्छवी ।
रथाङ्गशूले विभ्राणौ पातां वः शम्भुसार्द्धिणौ ॥ काव्या०-IV.21.
यान्ते इन्दुशिरोरस्ते आदधाने उर्ध्वशुनौ ।
पातां वः शम्भुसर्वाण्यौ ॥ काव्या०-IV.27.
3. स एकस्त्रीणि जयति जगन्ति कुसुमाटुधः ।
हरतापि तनुं यस्य शम्भुना न हतं यत्नम् । काव्या०-III. 25.
4. अत्याजपद्यया रामः सर्वैश्चब्रवाधयाम् ।
जामदग्न्य युधा जित्वा सा श्रेया केपराधिनी ॥ काव्या०-V.44.
5. उदात्तशक्तिमान् रामो गुल्वाक्यानुरोधकः ।
विहायोपनतं राज्यं यथा वनमुपागमत् ॥ काव्या०-III. 11.
6. रामः मत्ताभिनत् तालान् । काव्या०-III. 32.
7. उपलब्धे स्वर्गे सीतामिति भर्तुर्निदेशतः ।
हनुमता प्रतिशाय सा शतेन्यर्धमधया ॥ काव्या०-IV. 37.

The references to the characters and incidents of महाभारत are far more numerous than those of रामायण. Almost all the important characters of महाभारत are found mentioned¹. The promise of पुरु to suffer the miseries of old age in lieu of his father², and that of भीष्म for the life of a perfect celibate³, have been alluded to by भामह, while illustrating different types of प्रतिज्ञा. Similarly, the gambling duel of युधिष्ठिर and शकुनि⁴, the terrible determination and performance of the drinking of दुःशासन's blood⁵, and many other incidents⁶ are also referred to. In a truly beautiful śloka, भामह describes the feeling of excessive joy expressed by विदुर on कृष्ण's arrival at his house⁷. In another śloka, the name of प्रद्युम्न, the son of कृष्ण, is found coupled with that of पेल पुरूरवा, the progenitor of the lunar dynasty of Kṣatriyas⁸.

1. See भामह's काव्यालङ्कार, III. 7, V. 31, V. 41.

2. जरामेव विभर्मीति प्रतिज्ञाय पितुर्यया
तथैव पुरणाभारि सा स्याद्धर्मनिगन्धिनी ॥ V. 36.

3. अद्यारभ्य निवृत्स्यामि मुनिवद् वचनादिति
पितुः प्रियाय यां भीष्मश्रद्धे मा कामयाधिनी ॥ V. 36.

4. आहूतो न निरतैव शूतायेति युधिष्ठिरः
कृत्वा सन्धां दाहनिना दिदेवेत्यर्धयाधिनी ॥ V. 42.

5. भ्रातुर्भ्रातृव्यमुन्मथ्य पाश्याम्यम्यासृगाह्ये
प्रतिज्ञाय यया भीमस्यैकरावदो रया ॥ V. 39.

6. See काव्यालङ्कार, II. 41, V. 41.

7. "गृहागर्तं कृष्णमरादीद्भिरु रा यया ॥
एष या मम गोविन्द जाता त्यगि गृहागते
काटेनैवा भवेत् प्रीतिस्त्यैवागमनात् पुनः ॥ III. 5.

8. भ्रातृव्यं दिगीपम्यं स्वमेवैतः पुरूरवाः
स्वमेव यौर प्रद्युम्नयमेव नखाहनः ॥ V. 59.

Besides these references to the रामायण and the महाभारत, there are obvious allusions to the stories of उदयन, the king of the Vatsas, and of his son, नरवाहनदत्त, as described in the बृहत्कथा of गुणढय ¹ चाणक्य, the celebrated prime minister to चन्द्रगुप्तमौर्य, has been mentioned as going at night to the pleasure house of king नन्द ²

Bearing in mind all these facts, we really wonder how a person professing a particular religion, should, when writing an important work, have totally forgotten his own religion and betaken himself always to another for illustrations. There is no dearth of legendary stories among the Buddhists. Had he so wished, he could have easily drawn upon them. This fact becomes quite clear on looking into the works of नमिसाधु and others, where it is found that all illustrations are taken from their own religious legends. Not only this. At times, in refuting अयोध्याद for instance, he becomes a bit aggressive to the pet ideas of the Buddhists. If we remember what the influence of the Buddhists was before the advent of श्रीशङ्कराचार्य, what homage they commanded even from royal personages, a Buddhist's partiality towards the Brahmanical religion becomes still more inexplicable. We may admit that these points by themselves do not form any firm ground for the belief that our author was a Hindu, but we have also to admit that the arguments advanced for making him a Buddhist are even more flimsy and consequently less tenable. It is still an open question and will continue to be, until some evidence of definite and undisputed character is forthcoming. In the mean time we may assure ourselves on the strength of the data within our knowledge that there is more probability in भामह's being considered a Hindu than a Buddhist.

1. वाय्यालङ्कार, IV 39 etc

2. Ibid III 13

THE DATE OF भामह

The most important problem in connection with भामह is his date. It has been the cause of a heated controversy among a number of eminent orientologists for a number of years. After such a long and impassionate discussion, one should expect to have a better result, namely, the exact determination of his date. But unfortunately the result has been quite the reverse. Nothing seems to have been achieved which is not even now enshrouded, to some extent, in the mist of doubt. We propose here to state, as clearly as possible, the various arguments which have been put forward from time to time, to settle this vexed question.

भामह like most of the Sanskrit writers, does not give any clue to his date in his own work. There is no way of extracting evidence—internal or external—from any known source which may determine his date in exact numbers. What we can do is simply to try to find out the two limits to his date as correctly as the data at our disposal can allow.

Even there we do not seem to be on a very firm ground. We can some how or other settle the lower limit of his date from quotations and references of later writers. But when we proceed to determine the upper limit difficulties begin to multiply. It is there that the great scholars have been crossing swords with each other. Let us however, begin with the consideration of the lower limit to his date.

By referring to the appendix of our text¹ or to the foot notes in Mr. Trivedi's text², it will be found that the earliest writer to quote भामह directly is आनन्दयर्देनाचार्य. Then we learn from a number of later आलङ्कारिकs that उद्भट had written a commentary upon the वाक्यालङ्कार of भामह³. On

1. Published in the Kashi Sanskrit Series, Benares.

2. Appendix VIII. भाष्यसंग्रह (B. S. S. LV).

3. "विशेषादिश्लेषे च भामहविरचिते भट्टकृतं दृष्टव्यम्" इति.

comparing the contents of उद्भट's independent work काव्यालङ्कारसङ्ग्रह with भामह's काव्यालङ्कार, it will appear that he had not been content with writing a commentary upon the work of भामह, but had freely drawn upon it for his own work¹. As will be shown later on, he has not only copied भामह's definitions but has verily repeated them verbatim.

वामन's अलङ्कारसूत्रवृत्ति gives clear indications of his acquaintance with the work of भामह. It will be shown later on in detail how much and how far he was indebted to our author in the composition of his own work. It is quite sufficient to remember at present, that at some places² he seems to paraphrase the verses of भामह³ in the form of sutras, at others⁴ he appears to repeat those very

व्याख्यातो यथेहास्माभिर्निरूपितः"—प्रतिहारेन्दुराज in his commentary upon उद्भट's काव्यालङ्कारसंग्रह (Banhatti's Edn. p 14)

"भामहोक्तं शब्दच्छन्दोभिधानर्थः" इत्यभिधानस्य शब्दान्ते दे व्याख्या तु भट्टेन्दो बभाषे"—अभिनवगुप्ताचार्य in his ध्वन्यालोकवर्णन, p. 10 Also see pp 39, 207

"तस्माद्गङ्गुलिकाप्रवाहेन गुणालङ्कारभेद इति भामहविवरणे यद् भट्टेन्दोऽभ्यधात् तन्निरूपितम्"—हेमचन्द्र in his अलङ्कार चूडामणि p 17 See also p 110

"अपि च शब्दानाकुलिना चेति तस्य हेतु प्रयत्ने इति भामहोपेयाया मनाकुल्येनापि भाविष्म इति चोद्भटलक्षणे" etc, अलङ्कारसंग्रह p 183. (Nirnaya Sagara Edn.)

1. See Dr De's History of Sanskrit Poetics, Vol. I p 45. and Kane's Introduction to साहित्यदर्पण, p. XLII.
2. वामन's काव्यालङ्कारसूत्र, IV. 2 1
3. भामह's काव्यालङ्कार, II 30
4. IV. 2 20-21.

views which are held by भामह¹. He has reproduced² one sloka which has been cited by भामह in the name of शाक्यवर्मन³. At another place⁴ he inaccurately quotes a part of भामह's verse⁵ and comments upon the use of a word in it. Such a similarity of language, such a correspondence of views, cannot be a matter of accident but must be attributed to the assimilation of the work of an author of established reputation.

It is clear from the above references that भामह flourished before उद्भट and घामन. The date of उद्भट can be fortunately settled with some precision⁶. He is referred to by आनन्दवर्मनाचार्य in his ध्वन्यालोक⁷ and spoken of as the सभापति of जयापीड by कल्हण. जयापीड reigned in Kashmir from 779 to 813 A. C. As this king, on account of his misrule, became unpopular with the Pandits in the latter part of his reign, उद्भट must have lived in his court before 800 A. C. So the period of उद्भट's literary activity, may, with some probability, be assigned to the last quarter of the 8th century. His approximate date may therefore be taken as 800 A. C.

1. II. 50.

2. IV. 2, 10.

3. II. 46.

4. V. 2, 38

5. II. 27.

6. See N. D. Banhatti's Introduction to his Edn. of उद्भट's अलङ्कारसारसंग्रह, (B. S. S. No. LXXIX, 1925, Poona); See also S. K. De's History of Sanskrit Poetics, Vol. I, p. 75; P. V. Kane's Introduction to साहित्यदर्पण, p. XLV; Buhler's Kashmir Report, p. 65.

7. "ध्वन्यालङ्कारान्तरप्रतिभायामपि श्लेषव्यपदेश्यो भवतीति दर्शितं मधो-
द्वयेन"-ध्वन्यालोक (निर्णयसागर Edn.) p. 96.

"अन्यत्र वाच्यत्वेन प्रतिदोषो यो रूपकादिलङ्कारः सोऽन्यत्र प्रतीपमान-

The date of वामन,¹ too, may be similarly settled राजशेखर, who lived about 900 A C², refers to the school of वामन³. This gives us the lower limit of वामन He must have lived before 900 A C

वामन quotes verses from the plays of भवभूति⁴ Now भवभूति lived somewhere between 700 and 750 A C⁵ वामन is, therefore, later than 750 According to राजतरङ्गिणी⁶, a certain वामन was a minister of King जयापोड of Kashmir There is a tradition among the Pandits of Kashmir that the

तथा बाहुल्येन प्रदर्शितस्तत्रभवन्निर्भेदोद्भवादिभिः—ध्वन्यालोक
p 108

- 1 For details, see Sanskrit Introductions to Bombay and Bangalore Editions of वामन² काव्यालङ्कारसूत्ररुचि, Dr Jha's Preliminary note to his translation of वामन's work, Dr S K Des History of Sanskrit Poetics Vol I- p 8iff, P V Kane's Introduction to साहित्यदर्पण, pp XLVIII L

- 2 Mr C D Dalal's Introduction to काव्यमीमांसा, Dr Konow's Introduction to कर्पूरमञ्जरी (H O S)

- 3 "वदयोऽपि भवन्तीति वामनायाः"—काव्यमीमांसा of राजशेखर (G O S, No 1 p 14)

"आग्रहपरिषादपि पदमर्थपर्यवसायस्तस्मात् पदानां परितृप्तिवै-
मुख्यं पाठः इति वामनीयाः"—Ibid p 20

- 4 इयं गदे लभ्योरियममृतवर्तिनयनयो etc—उत्तररामचरित cited by वामन under IV 3 6

विज्ञालीप-मलिन etc. मालतीमाधव cited by वामन under V 2 18

- 5 See R G Bhandarkar's preface to his edn of मालतीमाधव (B S S No XLV) p XLII—XLVII Bombay, 1905, also Smith's paper in J R A S, 1908, p 793

- 6 "मनारथ शब्दस्तत्र मन्थिनाम्नया ।

शब्दुः कथयन्तस्य वामनाद्याश्च मन्त्रिणः" ॥ IV 497.

author of काव्यालङ्कार सूत्रवृत्ति was identical with this minister. Bühler¹ believes in this tradition and we see no reason to disbelieve it. So, as shown above, उद्भट and घामन are almost synchronous. It is possible that they were rivals of each other. But it is curious that neither of them refers to the other. Howsoever it may be, the date of उद्भट and घामन is approximately about 800 A. C.

शान्तरक्षित quotes three slokas² from भामह's काव्यालङ्कार³ which are definitely ascribed to him by the commentator कमलशील. Now शान्तरक्षित lived from 705 to 762 A.C.⁴. Thus 700 A. C. may be safely taken to be the lower limit of भामह, though, as we shall show later on, his real lower limit is furnished by वाण.

Now we come to determine the upper limit to the date of भामह. It is here that we have to encounter difficulties of the highest magnitude. Many suggestions have been made, many theories have been propounded. Let us take them one by one and try to see how much water they can hold.

भामह has at one place referred to a न्यासकार. Some scholars were led to think that this point would be of great help in settling a terminus of भामह. A keen and heated controversy ensued and has been raging for a long time. The credit of raising this learned question and then fighting single-handed to maintain his hypothesis with deep scholarship and reasonable plausibility, belongs to the great orientalist, Prof. K. B. Pathak. He found in भामह's mention of

1. See Bühler's Kashmir Report, p. 65.

2. तत्त्वसङ्ग्रह, slokas 912—914 (G.O S. No. XXX)

3. VI. 17—19.

4. तत्त्वसङ्ग्रह p 291.

5. See Mr. B. Bhattacharya's Foreword (pp. XIII—XVI) to the तत्त्वसङ्ग्रह

न्यासकार a clear reference to जिनेन्द्रयुद्धि, the Buddhist author of काशिकाचिचरणपञ्जिका, whom he placed, on the evidence of the Chinese traveller, Itsing, in the 7th century. On the basis of this supposition, he tried to prove that भामह must be assigned to the 8th century¹. He found a very strong opponent in Mr K P Trivedi who proved to the hilt that the structure of Prof Pathak's hypothesis was raised upon the foundation of sands². Mr Trivedi, on the merit of his stronger arguments, was supported by almost all the writers on the subject,³ and was perhaps able at last to convince of his reasonableness even the originator of this controversy⁴.

The verses where न्यासकार is alluded to in the काव्यालङ्कार of भामह, run thus —

शिष्टप्रयोगमात्रेण न्यासकारमतेन वा ।
 तृचा समस्तपद्यीक न कथञ्चिदुदाहरेत् ॥
 सूत्रज्ञापकमात्रेण वृत्तहन्ता यथोदितः ।
 अयेन च न कुर्यात् वृत्तिं तद्वमये यथा ॥

The simple meaning of this extract may be thus expressed—A poet should not make use of a compound, one member of which is formed by adding the suffix तृच् and the

- 1 J R A. S Bom; Vol xlii Ind Ant, Vol. xli, 1912
- 2 Introd to प्रतापरुद्रपौष्पण, pp xxxv ff, Ind Ant, xlii, 1913
- 3 Mr Kane—Introd to साहित्यदर्पण, pp xxxv—xxxvi.
 Dr S K. De—History of Sanskrit Poetics Vol. I, p 47.
 Dr Jacobi—Sb der Preuss Akad xxiv (1912) pp
 210—211,
 Sovani—Pre-Dhvani Schools, Bh. Com Vol, p 393.
- 4 As far as we know, Prof Pathak has written nothing after 1913 on this subject.

other by the terminations of the genitive case, supporting it by reference to the usage of a learned man or following the view of न्यासकार. One should not make such a use as was done, when the word वृत्रहन्ता was cited by saying that the sutra of Pāṇini becomes ज्ञापक in such a case. Neither should he bring about a compound of words ending with अक with words ending in the genitive case, as, for example, तद्रमक. The sum and substance of भामह's contention is simply this that पाणिनि's sutra तृजकाभ्यां कर्तरि (II 2 15) should be strictly followed and no पष्ठीतःपुरुष compound formed with words ending in the subjective तृच् and अक suffixes. Consequently no compound takes place in cases like अपां स्तृष्टा, वृजस्य भर्ता, ओदनस्य पाचक etc. Now the passage in जिनेन्द्रवुद्धि's काशिकाविवरणपञ्जिका (popularly known as न्यास) which discusses the use of such compounds, runs as follows :—

अथ किमर्थं तृच्. सानुबन्धस्योच्चारणम् ? तृनो निवृत्त्यर्थम् । नैतदस्ति तद्योगे न लोकाव्ययेत्यादिना पष्ठीप्रतिषेधात् । एवं तर्हि एतदेव ज्ञापक भवति तद्योगेऽपि कचित् पष्ठी भवतीति । तेन भीष्म कुरुणां मयशोकहन्तेत्येवमादि सिद्धं भवति ।

This passage is found in connection with the sutra तृजकाभ्यां कर्तरि (II 2 15). Here the न्यासकार is discussing the utility of the अनुबन्ध 'च' in तृच्. पाणिनि could have easily said तृजकाभ्याम् rather than तृजकाभ्याम् । Why has he inserted च ? The answer to this question as given by जिनेन्द्र is that it serves to exclude तृन्. But there comes in another difficulty. तृन् cannot be used with words ending in पष्ठी by न लोकाव्ययनिष्ठाखलर्थतृनाम् (II 3. 69). पष्ठीसमास is out of question. This objection is met by saying that this very sutra becomes ज्ञापक so that the genitive can be used with the words ending in तृच्. The prohibition by लोकाव्ययनिष्ठा

etc is inconstant So whenever we meet with a compound of a word ending with a genitive termination and another ending in तु, we should say that the suffix added is not तुच् but तुन् Now, on comparison of these two passages with each other it will be evident that भामह insists upon the prohibition of षष्ठीसमास with words ending in तुच् and अक्- As seen in another place¹, he had a very high regard for the authority of पाणिनि In this particular case also, he wants us to follow the rule of पाणिनि quite literally He catches this opportunity of referring to the view of a न्यासकार who had allowed (as would appear from the words of भामह) the use of such compounds by saying that this sutra of पाणिनि could very well be taken as a द्वापक It would also appear that the न्यासकार had actually cited the example वृत्रहन्ता and तद्रमक To ordinary eyes the words of भामह are as clear as anything and they need no torture from outside, unless, of course, they are meant to yield the desired import already conceived

Prof Pathak takes great pains to explain this extract in his own favourite way at one place² and elsewhere³ he gives the sum and substance of his contention We shall just quote a few sentences from the latter place to show the position assumed by the Professor upon this question " It will be sufficient," he says " for my present purpose to point out that in the verses cited above Bhāmaha condemns all genitive compounds like वृत्रहन्ता and तद्रमक as ungrammatical, and says that such compounds should never be employed by young authors aspiring to eminence. When he contrasts the शिष्टप्रयोगमात्र with the न्यासकारमत, he does

1 अद्वेयं जगति मत्तं हि पाणिनादम् - कात्यायनद्वारा ११६३

2 J R A S Bomb, Vol XXIII p 138

3 Ind Ant XL 1912 p 234

not mean to say that this particular compound वृत्रहन्ता is used by the शिष्ट or justified by the Nyāsakāra Bhāmaha mentions this word वृत्रहन्ता as an illustration of the class of genitive compounds justified by the Nyāsakāra. This is amply proved by the expression इत्येवमादि in the sentence भीष्मः कुरुणां भयशोकहन्तेत्येवमादि and by the ज्ञापक discriminating between तृच् and तृन् which applies to all genitive compounds like वृत्रहन्ता । "

Thus Prof Pathak would have us believe that, in spite of the difference existing between the two, भामह and जिनेन्द्रबुद्धि mean the same thing. As shown above भामह and न्यासकार had supported the use of तृच् compound by the help of पाणिनि's ज्ञापकसूत्र । He had perhaps nothing to say about तृन् at that place. But जिनेन्द्रबुद्धि speaks of तृन्, so that wherever we meet with such compounds, he would call the termination तृन् and not तृच् ।

Let us put the whole thing more clearly. पाणिनि has laid down that compounds of words ending in the genitive terminations with words ending in the subjective तृच् and श्रक affixes, should never be formed. But difficulty arose when the use of such compounds was met with in the writings of classical writers. Now the grammarians were bound to support such uses some how or other. It became especially more binding on them to support such uses for the reason that even in the sutras of पाणिनि such as जनिकर्तुः प्रकृतिः, such compounds are to be found. The important views on the point can be thus stated —

(i) Some say that, as पाणिनि himself has made use of such compounds in the sutras जनिकर्तुः प्रकृतिः, तत्प्रयोजको हेतुश्च, the निषेध implied by the sūtra तृजकाः कर्त्तरि, is not absolutely binding in certain cases such compounds may be allowed

(ii) जिनेन्द्रबुद्धि, the famous author of the काशिकान्यास, would like to say that the termination here is तुन् and not तुच् and that the prohibition of षष्ठी in the case of तुन् by the rule न लोकाव्यय etc is अनित्य

(iii) कैयट and others hold that in such cases we should explain the 6th case ending as an instance of शेषे षष्ठी. भट्टोजिदीक्षित, who raised this question in his सिद्धान्तकौमुदी¹ and summed up all the views in his प्रौढमनोरमा,² seems to favour the view of कैयट ;

(iv) There may be some who having too much regard for grammatical purity, would not permit such uses in any way

It goes without saying that भामह would be very greatly inclined—as he surely is in his काव्यालङ्कार—to hold the last view. It is known to all who have any knowledge of Sanskrit Poetics that grammatical purity is not identical with rhetorical purity. An expression may be grammatically justified, but it need not, on that account, be consistent with the canons or dicta of good poetry. In poetry expression is as important as the matter it represents. If an expression is doubtful in point of its structural purity, it will not commend itself to a good poet even though the doubt may be the slightest one. This was indeed the position of भामह. From the way in which he refers to the view of a certain न्यासकार,

1 कथं तर्हि “ घटानां निर्मातुस्त्रिभुवनविधातुश्च कलह ” इति । शेषपठ्या समास इति कैयट ।

2 शेष पठ्या इति । केचित्तु जनिकर्तुं प्रकृतिन्तप्रयोगकारदेतुश्चेति-निर्देशादनित्येय निषेध इत्याहुः । न्यासकारस्त्वह । तृप्तन्तमेतत् । न लोकेति षष्ठानिषेधस्त्यनित्य । प्रकृम्यामिति वक्तव्ये तुच् सानुबन्धकस्य ग्रहणान् ज्ञापकमिति ।

it would appear that even in his days such grammatical speculations were quite brisk, and the point in question has also attracted the attention of scholars. Perhaps the most important view on this point was that which finds its criticism in the काव्यालङ्कार of भामह, viz., that पाणिनि's sutras were taken as ह्यपक and the निषेध prescribed by the rule वृजकाभ्यां etc. was considered अनित्य.

Let us now compare the view criticised by भामह with the four views stated above and try to find if it corresponds with any of them. It will be seen at once that it coincides with the first one. It will also appear that the first view is distinctly different from the second one which is held by जिनेन्द्रबुद्धि.

Let us now turn towards the examples. The example found in भामह's काव्यालङ्कार is घृग्रहन्ता but in जिनेन्द्रबुद्धि's न्यास it is भीष्मः कुरूणां मयशोकहन्ता. They do not correspond. Prof. Pathak tells us that "Bhāmaha has mentioned this word घृग्रहन्ता as an illustration of the class of genitive compounds justified by the Nyāsakāra." It is indeed inconceivable why भामह should bring in another set of examples and not use the same which were used by जिनेन्द्रबुद्धि, especially when he was so opposed to his view as to refer to him so very pointedly. It is a common practice among good writers that when they have to discuss or even simply refer to such things, they always cite those very examples which were given by their predecessors. शरणदेव¹, for instance, when giving the substance of the passage quoted above, refers to the

1. कथं भीष्मः कुरूणां मयशोकहन्तस्तुष्यते । तदन्तमेतत् । न च लोका-
ध्यवसिष्ठेति (II. 3 69) पठोनिषेधः । यन्मित्रजहाभ्यमित्यत्र नृपः सानुपन्य-
कप्योरादानं नृपो निष्पद्यं शरवति नृपो योगे कश्चिद् पठोति इत्यादि ।

example of जिनेन्द्रबुद्धि भट्टोजिदीक्षित¹ undoubtedly begins this discussion with a quite different sentence but his position was not the same as that of जिनेन्द्रबुद्धि or of शरणदेव. He is neither criticising nor summarising the statement of the न्यासकार. He selects the sentence from a very popular श्लोक² which, the tradition says, was composed by भवभूति while holding a verbal fight with an opponent. This context perhaps becomes a commentary upon the happy selection of an example on the part of the learned author of the सिद्धान्तकौमुदी ।

A scholar has to be particularly careful about his language when he is engaged in a discussion with another scholar. The same is the case with जिनेन्द्रबुद्धि who draws his example from the popular work, the महाभारत. But the position of भामह was totally different. In criticising the न्यासकार he must necessarily quote the same example, and this is what he actually did. The word उदित, in the sentence सूत्रज्ञापकमात्रेण वृत्रहन्ता यथोदित, clearly proves it. He would have never used the word उदित, if he had selected the example at random.

When Prof Pathak speaks of जिनेन्द्रबुद्धि as the only न्यासकार, 'he tells us something less than the truth. In spite of his attempt to prove otherwise, there did exist several न्यास' besides the one attributed to जिनेन्द्रबुद्धि माधवाचार्य, as pointed out correctly by Mr. Trivedi,³ mentions in his धातुवृत्ति the names of क्षेमेन्द्रन्यास, न्यासोद्योत, योधिन्यास, शाकटायनन्यास etc. The attempt made by Prof

1. कथं तर्हि धरानां निर्मानुस्त्रिभुवनविधातुश्च कल्ह इति etc

2. See भोज प्रबन्ध (निर्णयमागर)

3. Ind Ant., Vol XLII, 1913, p 261

4. "स्वष्टैव गृहधृष इत्यत्र न्यासोद्योतमङ्गलार्थाणि । अत्र क्षेमेन्द्र न्यासे

Pathak to explain them away by saying that 'the word न्यास is frequently used in the sense of grammatical treatise or commentary'¹ does not seem to improve his position in any way वाण in his हर्षचरित, as first pointed out by Mr. Kane², refers to a न्यास. The expression used there is कृतगुरुरूपदन्यासः which is explained by the commentator शङ्कर as कृतोऽभ्यस्तो गुरुरूपे दुर्बोधशब्दे न्यासो वृत्तिवि (वि) चरणं ये.³ None has so far tried to prove that जिनेन्द्रबुद्धि lived before the reign of हर्षवर्द्धन. Mr. R. Narsimhachar⁴ writes about a न्यास written by पूज्यपाद, who, according to Mr. Rice, lived about 500 A. C.

Even if it were possible (but in fact it is not) to show that the न्यासकार referred to by भामह, may be जिनेन्द्रबुद्धि, it is not easy to prove that भामह came after जिनेन्द्रबुद्धि. The only ground on which Prof Pathak placed him about 700 A. C., is a string of confused statements of the Chinese traveller, Itsing, about the grammarians of those times All

पणनेः सार्वधातुकेऽप्यायविकल्प उक्तः-धातुवृत्ति (Mysore Edn.) Vol. I., p. 266.

“अंकथितं च इत्यत्र न्यासे निबहि हरि जिदण्दीन् प्रस्तुत्य

न्यासोपोतेच अजादीनां ग्रामादीनां चेप्सिततमत्वमविशिष्टमित्युक्तम्
ibid Vol. I., Pt II, p. 529

बोधिन्त्यासेऽपि सातिः एते वर्तते सौत्र इति । जिनेन्द्रहरदत्तौ
सातिर्हेतुमज्ज्यन्तः इति-ibid Vol. 5. Pt. I, p. 122.

शाकटायनन्यासकृतोऽप्ययमेव पक्षोऽभिमतः—ibid Vol. I. Pt. I.
p. 94.

It is to be noted here that in all these quotations जिनेन्द्रबुद्धि is distinctly referred to.

1. Ind. Ant., Vol. XLI, 1912, p. 233
2. J. R. A. S., Bomb 1909, p. 94.
3. हर्षचरित (Fährer's Edn) p. 133.
4. Ind. Ant. XLI, 1912, p. 91.

these statements cannot be accepted as perfectly correct Dr Jacobi¹ has therefore rightly called in question the date assigned by Prof Pathak to जिनेन्द्रबुद्धि Keilhorn², while noticing a fragment from जिनेन्द्रबुद्धि's work in Poona wrote My impression certainly was that Jinendrabuddhi has freely copied from Haradatta's Padamanjari Dr Jacobi³ has shown, on the authority of भविष्योत्तरपुराण that हरदत्त died in 878 A C This will take जिनेन्द्रबुद्धि to the 10th century at least We have already shown⁴ that भामह cannot be later than 700 A C It is impossible for जिनेन्द्रबुद्धि to have copied from the पदमञ्जरी of हरदत्त and still be a predecessor of भामह

We may now sum up this part of our discussion The न्यासकार referred to by भामह is not जिनेन्द्रबुद्धि as was supposed by Prof Pathak He was an old writer whose work has now become extinct and who is wholly unknown to us His view as known from भामह seems to be referred to by भट्टोजिदिक्षित in his प्रोढमनोरमा So an attempt to find out the other terminus of भामह, with the help of his reference to न्यासकार, cannot go very far and we must look up to something else for it

भामह and माघ

While dealing with one of the main contributions of Prof Pathak to the determination of भामह's date we may in passing just note another interesting point raised by the learned professor⁵ This refers to an unconvinced attempt

1 Sitzungsberichte der Preussischen Akademie der Wissenschaften XXIV p 210

2 J R A S 1908 p 499

3 Sitz d Preuss Akad d Wiss xx s p 211

4 p 16 above

5 J R A S Bomb Vol XXIII p 31

made by him to find out some chronological relation between भामह and माघ भामह, at one place,¹ expresses his view about the constitution of काव्य and says शब्दार्थौ सहितौ काव्यम्—a view which has attracted the attention of almost all later आलङ्कारिकs of note माघ has in शिशुपालवध II 86 the following beautiful श्लोक—

नालम्बते देष्टव्यतां न निपीदति पौरुषे ।
शब्दार्थौ सत्कविरिष इयं विद्वानपेक्षते ॥

Now it is argued that माघ must have been acquainted with भामह's काव्यालङ्कार before he expressed himself in such a strain This point is mentioned here, not for its importance but for its interest We need not, therefore, go into detail over this question Those who feel interested may read the refutation of this argument in the paper of Mr Kane² We shall only quote a few lines from Dr. J. Nobel's book³ and leave the rest to the imagination of curious readers "Māgha is said," writes Dr. J Nobel, "to refer to the definition of Kāvya as given by Bhāmaha, but if this is considered as an argument I may be allowed to take as an argument of the same force that Kalidāsa in Raghuvamśa I 1, by the words *Vāgarthāvatā sampṛktau* refers to the very same definition of Bhāmaha, and that by this fact Bhāmaha's priority may be taken for granted By using the simile of Śabdārtha, however, Māgha probably refers to that of Kālidāsa or perhaps to some other view and not the definition of Kāvya in Bhāmaha. This argument however, is of no great value, because the so called definition of Kāvya (as consisting of word and sense united) may go back to some older *Ālankārikas*

1 काव्यालङ्कार, I 16

2 J R A S Bomb Vol XXIII, p. 91 ff

3 The foundations of Indian Poetry, p 15—16

भामह and कालिदास

Still more interesting and equally important is the view which seeks to establish the priority of कालिदास to our author. In भामह's काव्यालङ्कार I 42 44 we read—

अयुक्तिमद् यथा दूता जलभृन्मास्तेन्दवः ।
 तथा म्रमरहारीतचक्रवाकशुकादयः ॥
 अवाचो व्यक्वाचश्च दूरदेशविचारिणः ।
 कथं द्रुत्यं प्रपद्येरन्निति युक्त्या न युज्यते ॥
 यदि चेत्कण्ठया यत्तदुन्मत्त इव भाषते ।
 तथा भवतु भूम्नेदं सुमेधोभिः प्रयुज्यते ॥

भामह is criticising here those poets who make in their works the cloud, the wind, the moon and similarly some birds to appear as messengers. He calls this an instance of अयुक्तिमद्दोष. It goes wholly against reason, he says, that such creatures should be able to perform the duties of messengers. But he concedes this in the case of those intelligent poets, who, when making use of such devices, show them to be employed by men who are out of their wits.

Now some scholars¹ argue that भामह must have had in mind the मेघदूत of कालिदास where a cloud has been used as a messenger. It is also pointed out that a passage² of भामह seems to borrow an idea and phraseology from two

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1. Haricand —L'Art Poétique de L'Inde, p 77 ,
 V. V. Sovani—Pre-dhawanī Schools, Bhandarkar
 commemoration Volume, p 393 ,
 S. K. De —History of Sanskrit Poetics, Vol I 48

2. अस्मिन् जहोहि सद्यदि प्रगवाभ्यमूयामाश्लिष्यगाढममुमानमादरेण ।
 विन्द्य महानिब घन समयेऽभिवर्षत्तानन्दमैर्नपनवारिमिरञ्जनु त्वाम् ॥

श्लोक¹ of कालिदास This shows that कालिदास must have flourished before भामह

Others, on the other hand hold quite an opposite view " Bhāmahācharya, writes Dr T Ganpati Sastri², "it seems to me, must have lived long prior to Kalidasa For while he mentions such names of poets and poems as Medhavi, Rāma Śarma, Aśmakavamśa, Ratnaharapa, Achyutottara, all unknown to us, he has never mentioned the name of Kalidāsa of world wide fame or any of his works of supreme excellence But had Bhamaha ever seen the poems of Kalidasa he would have of course mentioned them or made them also as in the case of Pratijñātika subject of his criticism After this the learned Pandit quotes those three verses of भामह³ which we have given above and remarks— 'From this we cannot conclude that भामह was conversant with the poem Meghaduta, for then we could as well infer that he knew also of Śukasandēśa written by a poet of yesterday, Hence, I think, that by these śloka, our Āchārya only teaches us generally that the fashion in some of our Kāvya of lovers sending messages through such inanimate objects as the wind, the moon the clouds and such living inarticulate creatures as the bee, the chakravaka and the parrot is not desirable on occasions when the sender of the message is in a state of sobriety Bearing in mind this instruction of our

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- 1 शयान्धिक रघुनिना प्राञ्जलानन्दकर्मजया ।
निर्मलशमापरात्येदुद्राम्नायादने वायनमुभयार्थे ॥
मरिचमुद्राद् मयाध गतं रश्मि कान्द्रदरादितानि ।
तस्यास्तद् मूर्ध्नि जगति विष्णोर्विन्दस्य मधप्रभवा ह्याय ॥
—रघुनिना XIV 7-8

- 2 Introduction to भामहसमृद्धा and प्रतिज्ञादीनवसायन
(Triveni from I do)

- 3 काव्यालङ्कार, : 42-44

Āchārya, Kālidāsa, with his keen sense of poetic propriety, observes, in defence of his message through the cloud at the beginning of Meghaduta —

धूमज्योतिःसलिलमयतां सन्निपातः क मेघः
सन्देशार्या क पट्टकरयै प्राणिभिः प्रापनीया ।
इत्यासुन्यादपरिगणयन् गुह्यकस्तं ययाचे
कामार्ता हि प्रकृतिरूपणाञ्छेतनाचेतनेषु॥—पूर्वमेघ ।

Thus it is seen that Bhāmaha lived much prior to Kālidāsa "

This long quotation from the most important exponent of this side of the view, will make the position quite clear. It may be interesting to know that Dr Nobel also was formerly a believer in the priority of भामह to कालिदास. Even now, with his belief slightly shaken, (simply because he could not directly prove it) he is more inclined to accept the priority of भामह to कालिदास than that of कालिदास to भामह¹

Taking the arguments from both sides into consideration, we may confess that much can be said on both sides and that nothing is really settled. One cannot imagine that such a criticism can be possible without any work to be criticised and explain on the other hand, why other things connected with कालिदास should not have come under the notice of भामह, if the works of the great poet were known to him.

Whatsoever may be the fact, it is needless to carry this discussion to any further length, because, even if it were decided one way or the other, it will not in any way help us in determining the date of भामह. The date of कालिदास itself is a bone of contention and cannot be made a basis for determination of other dates.

1 See Nobel's *The Foundations of Indian Poetry*, pp 14-15

भामह AND भास.

The same remark is to be made with regard to the chronological relation of भामह and भास, though in this case, it has not been suggested by any person that भामह came after the author of the work he is criticising. The difficulty with us here is that we cannot exactly know what work he is criticising. The verses in the काव्यालङ्कार of भामह which refer to the criticism in question read thus—

विजिगीषुमुपन्यस्य वत्सशं वृद्धदर्शनम् ।
 तस्यैव कृतिनः पश्चादभ्यधाश्चरश्च्यताम् ॥
 अन्तर्योधशताकीर्णं सालङ्कायननेतुकम् ।
 तथाविधं गजच्छन्नं नाज्ञासीत् स स्वभूगतम् ॥
 यदि बोधेक्षितं तस्य सचिवैः स्वार्थसिद्धये ।
 अहो नु मन्दिमा तेषां भक्तिर्वा नास्ति भर्तारि ॥
 शरा दृढधनुर्मुक्ता मनुमुद्गिरररातिभिः ।
 मर्माणि परिहृत्यास्य पतिष्यन्तीति कानुमा ॥
 हतोऽनेन ममन्नाता मम पुत्रः पिता मम ।
 मातुलो भागिनेयश्च क्वा संख्यचेतस ॥
 अस्यन्तो विविधान्याजावायुधान्यपराधिनम् ।
 एकाकिनमरणयानां न हन्युर्वहवः कथम् ॥
 नमोऽस्तु तेभ्यो विद्वद्भ्यो येऽभिप्रायं कवेरिमम् ।
 शास्त्रलोकावपास्येव नयन्ति मयचेदिनः ॥
 सचेतलो वनेमस्य चर्मणा निर्मितस्यच ।
 विशेषं चेद् बालोऽपि कष्टं किन्तु कथं नु तत् ॥ IV.39-46

The stories of उद्दयन, the king of वत्स, were very popular in ancient India, so much so that many works, even besides those which directly devote themselves to them, refer to them here and there. So when we find such a criticism in the work of भामह, we cannot exactly determine what is the actual object of his criticism. Dr T Ganapati Sāstri suggests that the work criticised must be प्रतिहार्यागन्धरायण.

"The subject reviewed by Bhāmaha above, says the eminent

editor, "is seen in its entirety in Pratiṣṇānāṭikā. Moreover, the Prakrit passage "अणेण मम भादा हृदो, अणेण मम पिदा, अणेण मम सुदो" in the first Act of Pratiṣṇānāṭikā is quoted in the form of verse, "हृतोऽनेनमम भ्राता मम पुत्रः पिता मम " by Bhamaha, in his enquiry on Nyayavirodha

In spite of this suggestion made by the learned Pandit, we may observe that the case is much doubtful. भामह does not mention the name of भास or his प्रतिज्ञायोगन्धरायण. He may be criticising गुणाढ्य's वृहत्कथा itself which was indeed the oldest compendium of such stories. The Prakrit portion common with भामह's श्लोक, might have a similar representative passage there also. Moreover, the theory of the learned Śaṣtri itself, as observes Mr Kane, is based on a very weak foundation. If we examine the passage from भामह more closely, it will be found that the story criticised by him is not exactly the same as found in प्रतिज्ञायोगन्धरायण. It corresponds more with the versions found in वृहत्कथा मल्लरी and कथा सरित्-सागर. They are known to be the epitomes of वृहत्कथा. But even if it was proved that it is भास who has been criticised, it will not help us in any way. For the last 14 years, a sharp controversy has been going on, not only with regard to the date of भास, but also concerning the authenticity of the works published in his name. As there is no certainty about the date of भास there is no use putting it forward as a terminus of भामह.

भामह AND मट्टि ।

It will not be perhaps out of place to devote some space here for discussing the relation of मट्टि and भामह. It is a well known tradition among the Pandits of India that मट्टि, the famous author of the grammatical Kāvya, known as रायशय्य or simply as मट्टिशय्य, tried to furnish illustrations

to the काव्यालङ्कार in the four cantos (X—XIII) known as प्रसन्नकाण्ड exactly as he did in others for the sutras of Pāṇini. This tradition finds further support from the statements of the commentators¹. It would appear from the way they write that भट्टि wrote the 10th canto to illustrate figures of word and sense, 11th, माधुर्यगुण, 12th, भाविक and the 13th Sanskrit and Prakrit Kāvya. प्रसादगुण finds its illustration in all the four cantos. If we look at the श्लोकाः illustrating अलङ्कार in canto X, we shall find, from the order and the way they are given, that भट्टि had भामह's काव्यालङ्कार before him. The commentators जयमङ्गल and मल्लिनाथ have freely drawn upon the work of भामह for giving the definitions of these अलङ्कार in their commentaries.² They could have easily taken the definitions from later and fuller rhetorical works. But then the illustrative श्लोकाः would not have so well conformed to those definitions. There is a श्लोक in भामह's काव्यालङ्कार which is found in भट्टिकाव्य with very slight alterations. The श्लोक of भामह is—

काव्यान्वपि यदीमानि व्याख्यागम्यानि शास्त्रवत् ।

उत्सवः सुधियामेव हन्त दुर्मेधसो हताः ॥ —II. 20

In भट्टिकाव्य we have

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1. शब्दलक्षणमुक्तमपि लक्षयन् काव्यलक्षणार्थं प्रसन्नकाण्डमुच्यते, काव्यम्यात्र प्रसन्नत्वात् । प्रथमं चेदं लक्षणं यत्प्रसन्नता नाम आविर्द्वादङ्गनाबालप्रतीताय' प्रसन्नवदिति । . . . तथास्मिन् काण्डे चत्वारः परिच्छेदाः । अलङ्कार माधुर्यप्रदर्शनोपाः भाषासमानेशचेति etc —जयमङ्गल in his commentary, in the beginning of canto X.

शब्दलक्षणप्रधानेऽप्यास्मिन् काव्ये काव्यलक्षणत्वादधिकारकण्डानन्तरमलङ्कार माधुर्य भाविक भाषासमाख्य परिच्छेदचतुष्टयात्मकमारभमानोऽस्मिन् सर्गे तावदलङ्कारपरिच्छेदं वदन्नादौ शब्दालङ्कारान् लेशतो दर्शयति । —मल्लिनाथ in his commentary on भट्टिकाव्य in the beginning of canto X.

2. See परिशिष्ट to our edn. of भामह's काव्यालङ्कार. जयमङ्गल has no less than 33 quotations from this work.

व्याख्यागम्यमिदं काव्यमुत्सवः सुधियामलम् ।

इता दुर्मेधसश्चास्मिन् विद्वत्प्रियतेया मया ॥—XXII.34.

Here it can be imagined quite easily that one of the two must have borrowed from the other. श्रीवत्साङ्गमिध ascribes the former श्लोक to भामह. There on this authority it necessarily follows that भट्टि must have imitated भामह in writing his श्लोक.¹ All these facts, stated above, cannot but point to one conclusion, in that भामह was prior to भट्टि.

Now as regards the date of भट्टि, the only clue which we have is his श्लोक forming the last verse of his काव्य. It is—

काव्यमिदं विहितं मया बलभ्यां

श्रीधरसेननरेन्द्रपालितायाम् ।

कीर्तिरतो भवतान्नृपस्य तस्य

प्रेमकरः क्षितिपो यतः प्रजानाम् ॥—XXII. 35. ।

The history of Kathiawar tells us that there were four Kings with the name of धरसेन who ruled over बलभी (modern Vala). It is not quite clear which धरसेन is alluded to by भट्टि².

Prof. B. C. Mazumdar³ identifies the author of भट्टिकाव्य with बत्सभट्टि, mentioned in the Mandasor Sun Temple Inscription,⁴ dated 473 A.C. on the ground of similarity between the verses of the inscription and the description of autumn in the भट्टिकाव्य.⁵ But this identification is considered by Prof. Keith as a 'most unfortunate suggestion'⁶.

1. Trivedi—Ind. Ant., Vol. XLII, p. 264.

2. For more information, see Mr Trivedi's Introduction to भट्टिकाव्य (B. S. S. No LVI.)

3. J. R. A. S., 1904, pp. 395-397.

4. Fleet's Gupta Inscriptions, No. 18.

5. Caoto II.

6. J. R. A. S., 1909, p. 759.

But the two learned professors are at one in saying that भट्टि flourished before भारवि and दण्डी. We may go so far as to say, with Mr. Trivedi¹ that "our poet lived in the latter part of the sixth and the beginning of the seventh century." But the safest course will be to side with Mr. Kane² and say that "भट्टि must have lived sometime between 500 and 650 A.C." ³ Whatever might have been the difference with regard to the date of भट्टि, none was heard to suggest till 1922 that भट्टि was prior to भामह. In this year Dr. Jacobi⁴ struck a new line of argument in determining the date of भामह. He tried to prove with all plausibility that भामह had drawn his material for the 5th chapter of काव्यालङ्कार from the न्यायविन्दु of धर्मकीर्ति. This necessitated the placing of भामह after 650 A. C. Now भट्टि, as shown above, cannot be later than 650. So the learned scholars were compelled to look upon the relation of भट्टि to भामह from quite a different angle of vision. Dr. S. K. De, who, as far as we remember, never disagrees with Dr. Jacobi but always follows in his foot steps, writes⁵—"At one time it was believed, on the indication given by Jayamangala on Bhatti that the alamkāra-chapters in that काव्य especially

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1. Introduction to his Edn. of भट्टिकाव्य (B. S. S. No. LVI), P. XXII.
 2. Introduction to his Edn. of साहित्यदर्पण, P. XVI.
 3. For the discussions on the date of भट्टि, see also Dr. Jacobi-Z. D. M. G., XLIV and also Sitz. d. Preuss. Akad. d. Wiss. 1922, pp. 216-17; V. V. Sovani—Bhandarkar commemoration Volume, p. 393; S. K. De—History of Sanskrit Poetics, Vol I. p. 50ff.
 4. Sitz. d. Preuss Akad. d. Wiss., No XXIV, pp-211-12.
 5. History of Sanskrit Poetics, Vol. I p. 50.

canto X, was meant to illustrate the rhetorical teachings of Bhamaha in particular, but the date now assigned to Bhamaha (i.e. after धर्मकीर्ति's date 650), will re-adjust his relation to Bhatti in a new light." The two learned doctors have taken great pains in 're-adjusting भामह's relation to भट्टि. Re-adjustment has been in the present case nothing less than perfect reversion of the former position. There is no use of examining on our part this 're-adjustment' in all its details, for it has not been so much a child of logic as one of necessity. The present case appears to us like that of a certain talented lawyer. He once began to put forward arguments which might have been advanced by the other side. When he was on the point of completing his arguments, he was made aware of his blunder by one of his colleagues. He remained unmoved and at once addressed the court. 'My Lords, such will be the arguments put forward by the other side. Now I begin to refute them. We wonder why the premises of the conclusion which upset the whole thing were not more carefully examined to see if there was some other alternative possible. Such cases of resemblance, corroborated by the record of commentators and confirmed by the voice of tradition, as exist between the काव्यालङ्कार of भामह and the रायशय्य of भट्टि, cannot be a matter of mere chance. As we shall try to show later on भामह cannot be carried below 600 A.C. He may be much earlier. So there is no necessity of putting the cart before the horse.

दण्डी and भामह

Now we come to one of the most important parts of the discussion upon the date of भामह. दण्डी, the author of काव्यादर्श, has been very popular among the literati of mediæval India, perhaps even to some extent more than भामह himself, who had the misfortune of having his work not

so easily available. On a close study of the works of these great poeticians, the impression becomes irresistible that they were related to each other, some way or other. There are some passages which are identical in the works of both, not only in sense but even in phraseology¹. There are others, more important still, which appear to involve mutual criticism.² Besides, there are various views—either similar or dissimilar to one another—which clearly point to an intimate relation existing between the काव्यालङ्कार and काव्यादर्श³ ।

These impressions, culled from the works of these two writers, led to the discussion of their chronological relation with each other. A sharp controversy ensued for settling the priority of one to the other. Mr. M. T. Narsimheingar raised this issue for the first time and was inclined to place दण्डी before भामह⁴. He found his arguments very ably refuted by such eminent scholars as Mr. Trivedi⁵, Dr. Jacobi⁶, Prof. Rangacharya⁷, Dr. Ganpati Sastri⁸ and Prof. Pathak⁹. The last seems, however, to have changed his view later on¹⁰. As the majority of views appears to favour the priority of भामह, we need not encumber our humble paper with the statements of all views held either

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1. Kane—Introduction to साहित्यदर्पण, p. XXV ; De—History of Sanskrit Poetics, I. pp. 64-65.
 2. De—History of Sanskrit Poetics, I. pp. 65-66.
 3. Kane—Introduction to साहित्यदर्पण, pp. XXV—XXXV.
 4. J. R. A. S., 1903, pp. 535 ff.
 5. Introduction to प्रतापख्यशोभूषण pp. XXIII ff. ; Ind. Ant. XLII, ff. ; Bhandarkar Com. Vol., p. 40.
 6. Z. D. M. G., LXIV, pp. 134 and 139.
 7. Introduction to his edition of काव्यादर्श.
 8. Introduction to स्वप्नवासवदत्त, p. XXV.
 9. Introduction to कविराजमार्ग, p. 16.
 10. J. B. R. A. S., XXIII p. 19, Ind. Ant. XLI, p. 236 ff.

against or in favour of his priority Mr Kane has very cautiously collected the arguments of either side and those who feel interested may refer to his learned work¹ Mr Kane, after stating and examining all such views with admirable impartiality, has come to the conclusion that in reality no judgement is yet possible on the question one way or the other though from the character of the arguments employed he seems to be somewhat inclined in favour of दण्डी's priority to भामह He sums up his position thus ' It seems probable that भामह and दण्डी follow independent traditions the former having more affinity with the अलङ्कार school and the latter with भरत's school Whoever may be earlier, both are very near each other and are to be placed between 500-630 A C ² Dr De has however, by forcibly re stating some cogent arguments, ably demonstrated that the majority view is the only best logical alternative³

We shall by way of concluding this portion of our paper, state one or two points which, to our mind, would conclusively show that भामह cannot be brought down to a period later than दण्डी Recently a book named शिवलिसुन्दरीकथा has been discovered in the South by the Curator of the Madras Oriental MSS Library⁴ It is evident from the said MS that it was written by दण्डी It is prefaced, as is usually done in कथा's, with a number of verses These verses include the praise of वाण and मयूर⁵ along with that

1 Introduction to साहित्यदर्पण, pp २२५-२२५

2 Ibid p २२५

3 History of Sanskrit Poetics Vol I pp 64-70

4 Proceedings and Transactions of the Second Oriental Conference, pp 193-201 Journal of the Mythic Society XIII, pp 671-685

5 भिद्यन्तीणमुनेनापि विद्य बाणेन निर्ययः ।

व्याहृत्य जही लोला न मयूर

of many others. From this Poetic Introduction, we further learn that दण्डी was a great-grandson of भारवि who has been described here as a contemporary of kings दुर्विनीत and सिंहविष्णु. These monarchs were great ruling kings about 580 A.C. Thus it appears quite reasonable to infer that दण्डी, being fourth in descent from भारवि, must have belonged to the last quarter of the 7th or the beginning of the 8th Century. This statement finds an additional support from the fact that दण्डी has not only praised बाणभट्ट but has narrated the story of कदम्बरी along with other episodes in his कथा and this narration seems to be an accurate reproduction of the tale as is found in the पूर्वार्द्ध of बाण's कदम्बरी. It is a well known fact that बाण belonged to the court of हर्षवर्धन who reigned from 606 to 648 A.C. A northern poet cannot be expected to have achieved in a decade or two, in those days of hard communication, so much fame as to merit such a high praise from a critic of the South.

It may be further shown on a most reliable authority that भामह must have lived before बाण. आनन्दवर्धन in his ध्वन्यालोक,¹ while asserting that the same idea, though already expressed by one poet, appears new and charming when put in a suggestive garb by another poet, points out a case where बाणभट्ट, drawing upon an idea expressed by भामह in one of his verses of काव्यालङ्कार, writes a prose

1. तथा विरक्षितान्तरवाच्यस्यैव शब्दशक्त्युद्भवानुमेनस्वरूपव्यवहार-
तमाशयेन नाशम् । यथा 'अग्नीवारणावापुना हं देवः' (हर्षचरित VI para
15 of Kane's edition) इत्यादी 'देवो हिमगिरिस्त्वि च महान्ता गुरवः स्थिताः ।
पदव्यतिमर्षाद्व्यङ्ग्यं विधेये भुवम्' (काव्यालङ्कार III 27.) इत्यादी
सम्बन्धि तत्त्वार्थतत्त्वमुद्भवानुमेनस्वरूपव्यवहारमाशयेन नाशम् ।—ध्वन्यालोक,
उपमेव IV p. 236.

passage in हर्षचरित It is quite clear from this that आनन्द-
वर्धन had positive belief which must have been based on
traditions prevalent among the Kāśmīrian Pandits of his
day that भामह was an old and popular predecessor of बाण
so that the latter could safely and honourably borrow ideas
from the former Hence unless this statement of आनन्दवर्धन
is shown to militate against the verdict of accepted
chronology bearing on the question (as is quite unlikely) the
fact of भामह's priority can never be challenged

With due deference to those who hold that भामह and
दण्डी are chronologically very near to and not far removed
from each other, we may be permitted to observe here, in
passing, that to us it does not appear to be the fact भामह
most probably belonged to Kāśmīr and दण्डी undoubtedly
hailed from the South It cannot be imagined that the
writers so far removed could vie with each other in those
days It cannot be denied that दण्डी, with an evident criti-
cising mood, tries to eclipse the work of भामह by his own
This case is somewhat like भारवि and माघ who though not
far removed in space, were, in time, far away from each other
This point can be further borne out by the linguistic
evidence The प्राकृत had not, perhaps, been so much in
vogue in the time of भामह as they were in the time of दण्डी
Perhaps सेतुबन्ध which finds such a high and merited
eulogy from दण्डी had not yet been written भामह makes
no linguistic division of कान्य as दण्डी does If it could
be proved that the प्राकृतमनोरमा, the oldest commentary on
घरुचि's प्राकृतप्रकाश, was from the pen of this very भामह,
the author of काव्यालङ्कार, it might be held to have been
the oldest work on Prakrit Grammar, next only to घरुचि,
the author of the सुत्रs it comments upon In this connection
it may be pointed out that the later महातट्टी—not to say

the other dialects—does not wholly conform to the rules of वरहचि as explained by भामह and that the later commentators, वसन्तराज and others, have tried to explain the सूत्रs in a much more comprehensive way. Howsoever it may be, it is undoubtedly clear that the picture of society found in the work of भामह—faintly drawn though it may be—can be clearly distinguished from what we find depicted in the काव्यादर्श of दण्डी. The poetic luminaries so familiar to the eyes of भामह's age had, by the time of दण्डी, totally disappeared from the horizon. The elegant simplicity of the earlier Muse had not as yet hardened into sentimental ideas and artistic expressions. The sharp controversies ranging between the Buddhists and the Hindus in the time of भामह, had led to the study of the science and art of Polemics, so that even a work on Poetics was expected to take the topics into consideration. But the atmosphere seems to have wholly changed by the time of दण्डी. The heroes of popular stories were yet fresh in the memory of the people. Coming to the field of Poetics itself, we find not a few points of contrast along with those of similarity in the works of these two authors. There is no use enlarging upon this topic, for, it can become obvious to even a casual reader of the said works. We feel, therefore, inclined to believe that भामह was separated from दण्डी not by decades but by centuries.

भामह and धर्मकीर्ति.

We have shown above that on the evidence of आनन्दवर्धन in ध्वन्यालोक, भामह cannot be placed later than पाण्य who flourished in the first half of the 7th century; but this view is seriously challenged by the hypothesis that भामह has borrowed some logical topics from धर्मकीर्ति. Dr. Jacobi has discussed this point at some length and in

that connection has considered the date of धर्मकीर्ति. He places धर्मकीर्ति between the sojourns in India of Houen Tsang and of Itsing. The former who travelled between 630 and 643 makes no reference to the Buddhist Logician. The latter, travelling between 671 to 695, seems clearly to have heard of him. Tārānātha¹ makes धर्मकीर्ति a contemporary of the Tibetan King Sron tsan-gam po who lived during 627-698 A. C. So the middle of the seventh century may be fairly taken to be the date of धर्मकीर्ति. If, however, it could be proved, as Jacobi has tried to do, that भामह had actually utilised the logical work of धर्मकीर्ति, the statement of आनन्दवर्धन would considerably lose in value and भामह would consequently have the chance of being dragged down to the 8th century at least. Let us first examine the arguments put forward therefor.

All the arguments put forward for establishing the indebtedness of भामह to धर्मकीर्ति are based upon a few points of similarity existing in their works². They are only three. Let us take them one by one. भामह has given two definitions of अनुमान—

त्रिरूपासिद्धतो ज्ञानमनुमानं च केचन ।

तद्विदो नान्तरीयार्थदर्शनं चापरे विदुः ॥ काव्या० V 11

Now we know from the तात्पर्यटीका of वाचस्पतिमिश्र upon न्याययार्तिक that the definition of अनुमान, as given here in the second half of the sloka, came originally from दिङ्नाग³. But what are we to say about the first definition ? " Die

1 See Vidyābhūṣana's History of Indian Logic, pp 305-6

2. See Dr. Jacobi's 'Bhāmaha und Dandin ihr Alter und ihre Stellung in der indischen Poetik' in Sitz. d. Preuss. Akad. d. Wiss., XXIV, 1922, pp 211-212.

3. See Dr. Randle's 'Fragments from Diṇāga', pp 21-22.

erste der beiden von Bhāmaha gegeben Definitionen", writes Dr. Jacobi, "mütz also von einem andern Philosophen herrühren". And who is that another philosopher? It is धर्मकीर्ति—says Dr. Jacobi, for, at one place of his न्यायविन्दु, we read अनुमानं द्विधा स्वार्थं परार्थं च, तत्र स्वार्थं त्रिरूपाल्लिङ्गाद् यदनुमेये ज्ञानं तदनुमानम् ।

In this case as well as in the cases following, the question, which we are to put to ourselves, should be whether a particular view—लिङ्गस्य त्रैरूप्यम् for instance—is peculiar with someone or is common to many. Such an argument can have any weight only when the view concerned is original. Unfortunately we do not find any such thing in the present case. लिङ्गस्य त्रैरूप्यम् is a too well-known thing with our नैयायिक्स to have originated with धर्मकीर्ति. It is quite sufficient for our purpose here to show that it was known even to दिङ्नाग. Thanks to the labours of the late lamented Dr. Vidyābhūṣaṇa, we can have some knowledge of दिङ्नाग's works. दिङ्नाग in his प्रमाणसमुच्चय spoke of स्वार्थानुमान thus¹: An inference for one's self (svārthānumāna, ran-don-gyi-rjes-dpag) is defined as the knowledge of a thing derived through its mark or sign of three characters. Will it not, when turned into Sanskrit, read somewhat exactly like the extract from न्यायविन्दु of धर्मकीर्ति cited above? In this connection we are to note one thing more. The way in which भामह gives this definition along with that of दिङ्नाग, does not only show that it came from some other source, but also to the fact that it formed an earlier and more commonly accepted view. Besides प्रमाणसमुच्चय, we have a clear description of लिङ्गस्य त्रैरूप्यम् in न्यायप्रवेश.² Whoever might be the

1. See Dr. Vidyābhūṣaṇa's History of Indian Logic, p. 280

2. This work has been so long known only through Tibetan

author of this work,¹ none has so far tried to prove that it was written after धर्मकीर्ति. Thus we see that भामह was not in any way indebted to धर्मकीर्ति for his knowledge of लिङ्गस्य त्रैरूप्यम्. We are very much inclined to think that he had not to thank even दिङ्नाग for, at least, this section of Indian Logic. He might have probably derived his knowledge from some earlier logician.

The other statement of भामह which has been said to correspond with that of धर्मकीर्ति is दूषण न्यूनताद्युक्ति (काव्या० V 28). धर्मकीर्ति has दूषणानि न्यूनताद्युक्ति². The similarity is indeed striking. But the question again comes up. Is it an original idea of धर्मकीर्ति? The same question may be raised with regard to the third corresponding statement of भामह—जातयो दूषणाभासा (काव्या० V 29). Does धर्मकीर्ति propound a new theory when he says दूषणाभासास्तु जातयः³? In both the above cases, धर्मकीर्ति does not appear to have anything peculiar to himself. The दूषण and जाति have been known to earlier writers.

Texts. Fortunately it is now going to be published by Principal A. B. Dhruva in the Gaekwad Oriental Series. We owe our knowledge of it to the kindness of Principal Dhruva.

For the three characteristics of the Middle Term (लिङ्गस्य त्रैरूप्यम्) as found in न्यायप्रज्ञा see History of Indian Logic p 291.

1. The question is a mooted one. We postpone its discussion for the time being.

2. न्यायविन्दु, (Peterson's Edn) III 138

Benares Edn reads दूषणा न्यूनताद्युक्ति. See p 132

3. न्यायविन्दु, Peterson's Edn III 140 Benares Edn p 133

as well¹. In न्यायप्रवेश we have similar descriptions of दूषण^s and जाति^s²

Mr. P. V. Kane³, who, as has been noted before, pointed out the similarity existing between the works of भामह and धर्मकीर्ति, quite independently of Dr. Jacobi, has cited another śloka from भामह's काव्यालङ्कार, appearing somewhat exactly like a passage in धर्मकीर्ति's न्यायविन्दु. भामह's śloka reads thus ;

सत्त्वादयः प्रमाणाभ्यां प्रत्यक्षमनुमा च ते ।

असाधारणसामान्यविषयत्वं तयोः किल ॥ काव्या०-V. 5

धर्मकीर्ति writes thus

द्विविधं सम्यग्ज्ञानं प्रत्यक्षमनुमानं च (p 10). तस्य विषयः स्वलक्षणं (p. 21)अन्यत् सामान्यलक्षणं (p 24) सोऽनुमानस्य विषयः (p. 25) Now it may be again pointed out here that this division and definition of प्रमाण^s has not originated with धर्मकीर्ति । Almost all the logicians who were opposed to अक्षपाद (who propounded four प्रमाण^s) had mostly a similar view दिङ्नाग, for instance, in his प्रमाणसमुच्चय (ch 1) states that pramāṇas are only two, viz, perception and inference All objects being known through them, there is no other प्रमाण । Dr. Vidyābhūṣaṇa has restored the Sanskrit original thus

1. They are too well-known to require much argumentation for establishing their existence before धर्मकीर्ति In this connection it will be, however, interesting to refer to a न्यायसूत्र of गौतम (1-2 18) and वात्स्यायन's भाष्य thereon The sutra is साधर्म्यवैधर्म्याभ्यां प्रत्ययस्थानं जातिः । वात्स्यायन comments upon it thus —प्रयुक्ते हि हेतौ यः प्रसङ्गो जायते सा जातिः । स च प्रयुक्तः साधर्म्यवैधर्म्याभ्यां प्रत्ययस्थानमुपालम्भ. प्रतिषेध इति । प्रत्ययकभावाजायमानोऽर्थो जातिरिति ।

2 See Vidyābhūṣaṇa's History of Indian Logic, p 298

3 Introduction to his Edn of साहित्यदर्पण, p XL

प्रत्यक्षमनुमानं च प्रमाणं हि हितक्षणम् ।
 प्रमेयं तत्र सिद्धं हि न प्रमाणान्तरं भवेत् ॥

It will be seen from the above that all those passages from धर्मकीर्ति, which have been cited as originals of भामह's slokas, have no originality with themselves. They represent views which were quite well known even before the birth of the Buddhist logician. Under such circumstances one cannot safely argue that भामह was indebted to धर्मकीर्ति and to nobody else. Dr Jacobi is not such a superficial scholar as to be convinced of भामह's indebtedness to धर्मकीर्ति simply upon the basis of accidental similarity of views. We presume that it was the partial similarity of phraseology too which led him to entertain such a view. But to our mind, the similarity of phraseology in the present case is not so very significant. Striking similarity is seen only in the sentences which deal with दूषण and जाति. But there again, we cannot say that धर्मकीर्ति was the first person to use them. With equal force, we may say that it was भामह who wrote them first of all. We see no absurdity in it. If शान्तर्क्षित, philosopher as he was, did not find it inconvenient to repeat the phraseology of our poetician, we see no reason why धर्मकीर्ति would not do the same, if he could find something handy, cut and dried, from him.

What we want to emphasise very particularly is simply this that the similarity of phraseology even if it could be proved to exist beyond doubt, will not by itself be of much use. In such a case there are three alternatives possible, each of which being equally tenable. Now with regard to the topic in question, unless and until more definite evidence is forthcoming, none can be justified in claiming that भामह borrowed views and phraseology from धर्मकीर्ति. It may be

equally cogent to say that धर्मकीर्ति was indebted to भामह or both of them had utilised some common source.

As far as we are aware, Dr. Jacobi did not point out any other line of evidence which could further support his assumption. "Diese Entlehnungen Bhāmaha's" says the great orientalist, "aus Dharmakīrtis Nyāyabindu beweisen, dass er jünger als dieser, wenn auch vielleicht nur ein jüngerer Zeitgenosse desselben, war". But how has the indebtedness of भामह been proved? There he writes thus: "Nun lautet Dharmakīrtis Definition, Nyāyabindu II. 3: tatra trirūpāllāgād yad anumeye jānām, tad anumānam so ähnlich der Bhāmaha von gegebenen, dass kaum noch ein Zweifel darüber bestehen kann, woher letzterer sie genommen hat. Noch deutlicher zeigen uns das Bhāmaha Definitionen der dūṣaṇas und der jātis in V. 28." This is the sum and substance of all his statements in this connection. We really wonder how such a veteran scholar as Dr. Jacobi, with such faulty and inadequate premises, could jump to such a momentous conclusion. Mr. P. V. Kane, with characteristic cautiousness of a lawyer, did not, though suggesting the same line of argument, commit himself in any way. He is perhaps more inclined to suggest भामह's indebtedness to दिङ्नाग, if he could only prove it. It is gratifying to note that Dr. Jacobi's hypothesis is not now meeting with that universal approbation which it was at first expected to do. It has been called in question by Dr. J. Nobel² and quietly ignored by Dr. B. Bhaṭṭācārya³.

1 See his Introduction to साहित्यदर्पण, p. XL.

2. 'Die Avantisundarikathā', Zeitschrift für Indologie und Iranistik, Bd. V, p. 150

3. Foreword to शान्तरक्षित's तत्त्वसङ्ग्रह (G. O. S. XXX), pp. LXXIX—LXXX.

The best way for determining whether भामह was indebted to धर्मकीर्ति or not would have been perhaps the comparison of भामह's views with the peculiar views of धर्मकीर्ति. It is known to all who know anything of mediaeval logic that धर्मकीर्ति, though a follower of दिङ्नाग, did not adopt his views *in toto*. The peculiarities of धर्मकीर्ति have been carefully noted by Dr Vidyabhusana¹ and a reference to these will surely make it clear that no special view of the Buddhist logician has been represented in the work of भामह. On the contrary there are indications which point diametrically to the opposite side. We may just refer to some of them. The definition of प्रत्यक्ष, as given by दिङ्नाग, is प्रत्यक्ष कल्पनापोदम्². To this an important addition is made by धर्मकीर्ति by saying प्रत्यक्ष कल्पनापोदमभ्रान्तम्³. Now the term अभ्रान्त is not such as can be ignored by any person coming after him. दिङ्नाग's definition was rather too general and consequently could be interpreted to apply to everything so that everything will be प्रत्यक्ष. उद्योतकर did actually interpret it in this way⁴. To avoid this contingency धर्मकीर्ति added अभ्रान्त which made it clear that by प्रत्यक्ष, we were to mean here प्रत्यक्षज्ञान and nothing else. Who will indulge in such an inexactitude

1 See Vidyabhusana's History of Indian Logic pp 315—318

2 वाचस्पतिमिश्र in his तात्पर्यटीका, while commenting upon 'अपरे तु मन्यन्ते प्रत्यक्ष कल्पनापोदमिति' begins सम्प्रति दिङ्नागस्य लक्षणमुपन्यस्यति अपर इति । See also Vidyabhusana's History of Indian Logic pp 276—277 and Dr Randle's Fragments from Dinnaga pp 8—10

3 See न्यायविन्दु (Benares Edn) p 11

4 He takes it as स्वरूपतो न व्यपदेश्यम् ।

when once it has been so pointed out? भामह gives two definitions of प्रत्यक्ष in a single line. It is—

प्रत्यक्षं कल्पनापोढं ततोऽर्थादिति केचन—काव्या० V.6.

one of the two definitions—the first of them—belongs, on the authority of वाचस्पति मिश्र, to दिङ्नाग and the second, on the same authority, to वसुयन्तु¹, the teacher of दिङ्नाग. Now can it be imagined that भामह could have afforded to leave out धर्मकीर्ति's definition, had he been aware of it? Besides, कल्पना is defin.d by धर्मकीर्ति in a strikingly different way. According to him कल्पना is अभिलापसंसर्गयोग्यप्रतिभास-प्रतीतिः². But उद्योतकर, while discussing दिङ्नाग's definition of प्रत्यक्ष, says: 'अथ केयं कल्पना? नामजातियोजनेति । यत् किल न नाम्नाभिधीयते न च जात्यादिभिर्व्यपदिश्यते ।'³ वाचस्पति-मिश्र calls it लक्षणवादिनामुत्तरम्⁴. Now the लक्षणवादीs must be दिङ्नाग and all those who had a similar view. We may presume that भामह was also one of them—at least conversant with the view—for he says कल्पनां नामजात्यादियोजनां प्रति-जानते-काव्या० V.6. It may be admitted that धर्मकीर्ति's definition of कल्पना is more academic in tone exactly as his definition of प्रत्यक्ष is more exact in expression. If भामह could afford to give two views on an important issue, he would not, we think, mind to give a third one also, if it was more useful and suitable, as धर्मकीर्ति's definitions indeed are.

1. वाचस्पतिमिश्र begins his comment upon 'अपरे पुनर्वर्णयन्ति ततोऽर्थाद् विज्ञानं प्रत्यक्षम् । तदेवं प्रत्यक्षलक्षणं समर्थं वाचुष्यत्वं तावत् प्रत्यक्षलक्षणं विकल्पयितुमुपन्यस्यति-ता० p. 99. See also Dr. Randle's Fragments from Dinnāga, p.12—13.

2. न्यायवित्तु, p. 13.

3. न्यायवार्तिक, p. 44.

4. तात्पर्यटीका, p. 102.

One thing more should be noted in this connection As far as we know धर्मकीर्ति has nowhere in his extant works shown any regard to the views of वसुवन्धु though his pupil, दिङ्नाग, is his great authoritative source But भामह has referred to the views of the older logician in unmistakable language May we not assume with probability that, by the time of धर्मकीर्ति, वसुवन्धु had been somewhat eclipsed by his decidedly abler pupil ? It is quite possible that भामह lived in an age when वसुवन्धु was not so forgotten He still commanded respectful attention from scholars along with दिङ्नाग

It will be undoubtedly quite profitable to give here the results of a detailed comparison of these works but we are afraid the space at our disposal will not permit it We may, in passing just note a few points भामह has six पक्षामान्स¹ but धर्मकीर्ति has only four ² If we were to look into न्यायप्रवेश we shall find no less than nine ³ But what is very interesting to note is that some of the definitions and examples of भामह wholly correspond with those in न्यायप्रवेश । दृष्टान्त is included by धर्मकीर्ति in निरूपहेतु⁴ but भामह takes it separately⁵ exactly as we find it in न्यायप्रवेश and प्रमाणसमुच्चय । In न्यायप्रवेश and प्रमाणसमुच्चय we further find दृष्टान्त divided into two classes according to the way they are possible either by साधर्म्य or वैधर्म्य⁶ । This is also the case with भामह । But धर्मकीर्ति has

1 काव्यालङ्कार, v 13 20

2 न्यायविन्दु, pp 84 85

3 न्यायप्रवेश—See in the History of Indian Logic pp 290 291

4 निरूपो हेतुरक्त । तावत्तैवार्थप्रतानिरिति न पृथग् दृष्टान्तो नाम साधनावयव कश्चित् । तेन नास्य लक्षणं पृथगुच्यत—न्यायविन्दु, p 117

5 काव्यालङ्कार, v 21, v 26-27

6 History of Indian Logic, pp 286-7, 295—6 In these

no such division. The few points, noted above, are quite sufficient to convince any unprejudiced person that भामह's borrowing from धर्मकीर्ति is any thing but possible.

Even if these points were not available, we could have shown that भामह's coming after धर्मकीर्ति cannot be imagined. धर्मकीर्ति, as shown above, lived about 650 A. C. and hailed from the South of India. शान्तरक्षित lived in Bengal in the beginning of the 8th century. Now, we cannot, with any stretch of our imagination, conceive that within half a century such a progress could be possible in those days of hard communication. धर्मकीर्ति becomes sufficiently famous, his works are carried to Kashmir, there भामह utilises them for writing his own work, then he also becomes well-known, his work reaches Bengal and is devoured by शान्तरक्षित—and all this was accomplished within half a century ! It seems to be hardly possible. We have no reason, therefore, to doubt आनन्दवर्द्धन's statement that घाणु was acquainted with भामह's work, so that 600 A.C. can be safely taken to be the lower limit of भामह's date.

But what should be his upper limit ? The fore-going discussion has shown that भामह was familiar with the views, which are, on the authority of वाचस्पतिमिश्र, ascribed to दिङ्नाग । We have further shown that his views sometimes correspond with those which are found in न्यायप्रवेश । Nanjio¹ and Takakusu² ascribe this work to नागार्जुन । But Pandit Vidhusekhara Bhattachārya thinks that Nanjio " has

cases resemblance in phraseology is also to be noted. धर्मकीर्ति has, however, got such a division in दृष्टान्ताभास.

1. Nanjio's Catalogue of the Chinese Tripitaka, p. 270, Nos. 1223, 1224.

2. A Record of the Buddhist Religion by Itsing, pp. 177, 186,

made a mistake in rendering the name into Sanskrit. The name, as given in Chinese in the book itself, is Yü lun, the Sanskrit equivalent of which is Dinnaga.¹ But, according to Sugiura² and U,³ न्यायप्रवेश is attributed by the Chinese tradition to शङ्करस्वामी। दिङ्नाग's work, according to this view, was न्यायद्वार, quite distinct from न्यायप्रवेश. Dr Randle⁴ sees 'no reason to doubt the correctness of the Chinese attribution of the न्यायद्वार to Dinnaga. That being the case, it is impossible that Dinnaga should have been the author of न्यायप्रवेश. But we see no reason to doubt the correctness of the Tibetan attribution of the न्यायप्रवेश to दिङ्नाग। If that be the case, it is impossible that any other person but दिङ्नाग should have been the author of the न्यायप्रवेश। Besides many cogent arguments so ably put forward by Pandit Vidhusēkhara Bhattacharya⁵ for proving that न्यायप्रवेश was the work of दिङ्नाग, one thing appears to turn the scale to a very great extent. It is a curious fact that शङ्करस्वामी was not known to either Houen Tsang or Itsing. The Tibetan texts are quite ignorant of his name. The Tibetan translation of the Chinese translation of न्यायप्रवेश clearly shows that at that time even the Chinese did not know of शङ्करस्वामी। It is really inexplicable how they came, later on to associate his name with न्यायप्रवेश। There seems to be some baffling confusion lurking somewhere or other. Unless and until this mystery is cleared up, we shall not know the real ground of its attribution by the

1 'The Nyaya Pravesa of Dinnaga' Indian Historical Quarterly, Vol III, p 154

2 Hindu Logic as preserved in China and Japan pp 36-37
 3 Vaiśeṣika Philosophy, p- 68
 4 Fragments from Dinnāga, p 61
 5 Indian Historical Quarterly Vol III pp 154-159

Chinese to शङ्करस्वामी । But so far as the Tibetan Text,¹ as edited by Pandit Vidhusēkharī Bhaṭṭāchārya, is concerned, it is more than probable that it is the work of दिङ्नाग । The learned editor has compared it with the Chinese and Sanskrit Versions and does not perhaps find material difference between them. So what is said of the Tibetan version with regard to its authorship, may be, therefore, true of other versions as well.² We have every hope that this puzzling enigma will be cleared up by Principal Dhruba's Introduction to the Sanskrit Version of the न्यायप्रवेश³ ।

It does not, however, matter much for us even if शङ्करस्वामी was to be proved the author of न्यायप्रवेश । He is said to have been the pupil of दिङ्नाग and consequently must have been his younger contemporary. So when we find clear resemblance of certain views and expressions in भामह's work from the works of दिङ्नाग and न्यायप्रवेश, we can, without hesitation, say that दिङ्नाग's date will furnish the upper limit to भामह's age.

The date of दिङ्नाग depends upon the date of his teacher, वसुबन्धु । Nanpo informs us that कुमारजीव wrote a life of वसुबन्धु⁴ between A. C. 401 and 409 and परमार्थ, who lived between A C 499 and 550, wrote another.⁵ From

1. Gackwad Oriental Series, XXXIX Part II.

2. Dr. N. D Minorov contributes a paper on 'Diñnāga's Nyāya Praveśa and Haribhadra's commentary on it,' to the volume presented to Dr. Garbe. We have not as yet seen it, but from the title we may assume that he is also inclined to attribute न्यायप्रवेश to दिङ्नाग ।

3. G. O. S. XXXIX Part I.

4. Nanjio's Catalogue of the Chinese Tripitaka, app. I. 64.

5. Ibid No. 1463.

परमार्थ¹ we know that वसुबन्धु was a contemporary of विक्रमादित्य, who is identified by V A Smith² with Chandra Gupta I of the Gupta Dynasty. If this line of argument is followed, as has been done by V A Smith³ and M Peri⁴, वसुबन्धु, who died, it is said, at the age of 80, will be found to have been living between 280-360 A C. But unfortunately all scholars are not at one. Different scholars assign different dates to वसुबन्धु. The other most important view is that which places him between 420—500 A C⁵. But the majority of the scholars⁶ appears to be inclined towards the former view. Undoubtedly that view appears, to say the least, much more probable. If we were to subscribe to the other view, the whole subsequent chronology becomes awfully disturbed. Then we have to look upon कुमारजीव's 'Life of Vasubandhu' as a myth and disbelieve the traditions which make वसुबन्धु one of the Patriarchs and his work as having been translated into Chinese by कुमारजीव.

So we have seen above that there is every probability of वसुबन्धु having lived between 280 and 360 A C. Now दिङ्नाग, being his pupil, must have been his junior contemporary and so must have lived somewhere before 400. Now, if 400 A C is to be the approximate date of दिङ्नाग, that date must also be considered to furnish the upper limit to भामह's date. We may, therefore, safely say

1 Takakusu, J R A S, 1903, p 44

2 Early History of India, 3rd Edn, p 320

3 Ibid, pp 328 ff

4 Bull de l Ecole française d Extrême-orient, XI 355 ff

5 Vidyābhūṣana's History of Indian Logic, pp 266—267

6 Keith—Indian Logic and Atomism, p 98, Buddhist

Philosophy p 155, B Bhattacharya's Foreword to सत्त्वसमूह (G O S XXX) pp LXVI—LXXX

that भामह must have lived between the dates of दिङ्नाग and घाणु viz, between 400 and 600 A C

If we wish to be a little more exact with regard to the date of भामह, we should try to find out whether he was nearer to दिङ्नाग or to धर्मकीर्ति । We have already shown that his views correspond much more with those of दिङ्नाग than those of धर्मकीर्ति । We have further shown that he was living in an age when the old teachers were not as yet forgotten This fact can be further borne out by a careful comparison of his work with the extant works of those teachers At some places he has referred the reader for details to other works which are not found perhaps in दिङ्नाग's works We have further to take into consideration that भामह's fame must have taken some time for becoming so much ripe as to induce a poet of Janouj as घाणु indeed was, to become acquainted with the work of the great Kashmirian If we may be permitted to allow a century for it, we shall be, we think, not wrong in placing भामह before 500 A C But the way he writes the atmosphere he breathes the company he keeps,—all these leave us still unsatisfied We are very much tempted to think that he was not far removed from दिङ्नाग, though we cannot positively prove it by direct evidence The fifth chapter of his वाक्यामृत, teeming so much with philosophical logic, rather smacking much more as it were, of polemics, makes us believe that he was living in an age which was permeated with debate and controversy in every quarter Such a period in Indian History was possible only with such scholars as दिङ्नाग । We know from accounts¹, preserved here and

¹ Lama Tārinilla's Geschichte des Buddhismus von Schleierner, pp 132—135 Vyābh's History of Indian Logic, pp. 272-274

there, that the great आचार्य spent his whole life in vehement शास्त्रार्थ—heated controversy and debate. He was known in his times as तर्कपुरुष or a fighting bull. But such an age did not last for a long time. By the time of दण्डी, न्यायनिर्णय or settling the logic of poetry, which was considered so very necessary an appendage in a work on Poetics by भामह, came to be considered as a useless कर्कशविचार¹. Even in the time of घाण, we find no indication of the continuation of दिङ्नाग's age of passionate debate and heated controversy. Further, no indication to that effect has been furnished even by the 5th and 6th century inscriptions of the Guptas. Thus we are not far wrong in believing that that age of controversy almost came to an end with दिङ्नाग. Hence we may conclude that भामह was either a contemporary of or came immediately after दिङ्नाग who, we know, became widely known throughout the country on account of his incessant wanderings on controversy tours². Consequently we may state that भामह was, with all probability living about 400 A C or, if न्यायप्रवेश happens to be proved the work of शंकरस्वामी, a few years later.

भामह's WORKS

It is indeed very difficult—if not wholly impossible—to determine whether our author had written any other work besides the well known काव्यालङ्कार. We find, no doubt, the name of भामह associated with certain quotations which are not traceable in the काव्यालङ्कार. राघवमट्ट, in his commentary, अर्थद्योतनिका, on अभिज्ञानशाकुन्तल quotes twice in the name of भामह extracts which are nowhere to be found in the काव्यालङ्कार. One of them appears to have

1 विचार कर्कश प्रायस्तेनालीन किं कलम्-काव्यादर्श

2 Tirabétha's Geschichte des Buddhismus von Schiefner

been taken from a work on Metrics¹ and the other from some work on Poetics². The latter sentence, curiously enough, is met with, with slight modifications in the अलङ्कारसं-ग्रह of उद्भट and its example in काव्यप्रकाश । Some slokas are quoted by नारायणभट्ट in his commentary on वृत्तरत्नाकर in the name of भामह । These seem to have been taken from a work on Metrics³.

1. क्षेमं सर्वगुह्यं ते भगवो भूमिदैवतः इति भामहोक्तेः p. 4. (नि० सा० edition).
2. तल्लक्षणमुक्तं भामहेन—पर्यायोक्तं प्रकारेण यदन्येनाभिधीयते । वाच्यवाचक-शक्तिभ्यां शून्येनावगमात्मना । इति । उदाहृतं च हयग्रीववधस्थं पद्यं 'यं प्रेक्ष्य चिरस्त्रापि निवासप्रीतिरञ्जिता । मदेनैरावणमुखे मानेन हृदये हरे.' इति । p. 10.
3. तदुक्तं भामहेन—

अवगांत् सम्पत्तिर्भवति मुद्रिवगांद्गनशता-
न्युवगांद्गन्याति. सरभसमृषणांदिरहितात् ।
तथा ऐवः सौख्यं दृग्गणरहितादक्षरगणात्
पदादौ विन्यासात् भरनदलदाहाविरहितात् ॥

वृत्तरत्नाकर, p. 6 (Benares Edition).

तदुक्तं भामहेनैव—

देवतावाचका. शब्दा ये च भद्रादिवाचकाः ।
ते सर्वे नैव निन्दाः स्युर्लिपितो गगतोऽपि वा ॥
क. एव गो पदव एवमीं वितरति विपशो ह्यस्तथा यः एव एः
प्रीतिं जो मित्रप्रार्थ भयमरणस्तौ शतौ द्यौं गेदु मे ।
इ. शोभां दो विदोभां भ्रमणमय च शन्ताः एव यत्र सुदं
दो धा सौख्यं सुदं न एवभयमरणस्तौ शतौ पश्याः ॥
यो एवमीं रथ दाहं ध्वमनमय एवौ दा एव यत्र तेदं
न सौख्यं द्यु मे विन्यासमपि च ए. दाः समृद्धिं करोति ।
एवुं येह न स्यात् एवमरणस्तुदं विन्यासयोगः
पदादौ गद्यरत्ने वचसि च गद्ये पाठ्यादौ गमोऽप्यम् ॥

वृत्तरत्नाकर p. 7.

Besides these extracts, coming down to us in the name of भामह, presumably taken from works now wholly lost, we have a well known commentary on प्राकृतप्रकाश, the Prakrit Grammar written in sutras by वररुचि. It is called प्राकृतमनोरमा and is considered to be the oldest commentry now extant¹

We have no direct evidence to prove or disprove that it was the author of काव्यालङ्कार who wrote the works referred to above. Who can say if there were not several persons bearing the same common appellation? But it is not every person bearing a similar name who is equally famous. The author of the प्राकृतमनोरमा, however, has been identified by somewith the writer of काव्यालङ्कार. Dr. Pischel² following Peterson³ did not even doubt, that the two भामहs might be different. He says— 'Der älteste commentator is Bhamaha, ein Kaschmirer, der auch Rhetor und Dichter war. As far as we can see, their opinion seems to have been based upon the hearsay of the Pandits. Howsoever reliable their views may be we would very much wish that they were backed by historical evidence so that they could be pronounced as perfectly definite. But it appears at the same time simply impossible to believe that such a versatile scholar as the author of काव्यालङ्कार seems to have been could have remained perfectly idle before or after the writing of his brilliant work on Rhetoric. So, in a word, we do not find ourselves in a position to pronounce any definite opinion either this way or that way.

1 Pischel's Grammatik der Prakrit Sprachen, p. 35

2 Ibid.

3 उभाषितावली, p. 79. See also Aufrecht's Catalogus Catalogorum and Pischel's Rudrata p. 6 f

काव्यालङ्कार.

We wish very much that we could discuss thoroughly and examine critically the learned and interesting contents of the काव्यालङ्कार, but the consideration of space does not permit us to enlarge upon this topic at any great length. It is enough to remember here that भामह has divided his work into six परिच्छेदs or sections treating of five topics. They are as under—

1. काव्यशरीर. To this section 60 verses have been devoted. They dispose of a few general questions about poetry, its use, definition, etc ;

2. अलङ्कारs. This topic consists of the definitions and illustrations of the Figures of Speech. It is interesting to meet here with a few names of poets who are now wholly unknown. This portion covers 160 verses ;

3. दोषs. Here भामह discusses the demerits of poetic compositions in 50 verses ;

4. न्यायनिर्णय—Here he tries to settle the logical foundation of poetry. Really speaking, this section and the section following form parts of the discussions on the demerits of compositions. But as Logic and Grammar appear to have been reigning supreme in his days, the author was led to devote, unlike many others, special sections to them. This section has for its share 70 verses ;

5. शब्दशुद्धि—Here the author tries to instruct the would be poets to take care of and avoid the grammatical mistakes which are ever so prone to creep in. This section has 60 verses¹

1. भामह himself has summed up the whole thing at the end of his काव्यालङ्कार—

पद्यं वर्तते निर्मितं शब्दशुद्धिः ।

पद्यान्ता दोषदृष्टिः शब्दस्य न्यायनिर्णयः ॥

भामह—HIS PLACE IN THE HISTORY OF SANSKRIT POETICS

We have seen, at the very outset, in what a great esteem भामह has all along been held by almost all the great writers on Sanskrit Poetics. He is found quoted in the works of उद्भट, धामन, कुन्तक, आनन्दवर्धन, अभिनवगुप्त, मम्मट and many others of different times and divergent views. With equal regard he has been often referred to by such writers of eminence as the authors of अलङ्कारसर्वस्य, प्रतापरुदीय, एकावली and others¹. This fact cannot but rouse a sense of inquisitiveness in our hearts to study the work of भामह as thoroughly as to find out his merits of such a stable and enduring attraction. But this is not an easy thing as it will necessitate a thorough review of the important Ālaṅkārika works for comparison as well as for tracing their indebtedness to our poetician. But the consideration of this topic may find a fitting place in a History of Sanskrit Poetics and not in a paper like this. All that we can do is to take a brief historical survey of our subject and determine as correctly as possible the place occupied therein by भामह ।

पष्टग दशद्वयं शुद्धिः स्यादित्येवं यन्तुपद्यन्म् ।

उक्तं पदं परिच्छेदं भामहोऽत्र प्रमेयं य ॥

For the detailed description of the contents, see Kane's Introduction to साहित्यदर्पण, pp. XVI-XVII, for a critical review of the contents the reader is referred to Trivedi's excellent paper 'Some Notes on Bhāmihā' in Bhandarkar Commemoration Volume and Dr. Des. History of Sanskrit Poetics, Vol II, pp. 401-412.

¹ For such details see Trivedi's article in Indian Antiquary, Vol. XLII (1913) and also his Introduction to प्रतापरुदीय वदोभूषण

The worship of सरस्वती—the service of the Poetic Muse—has been from very early times one of the favourite hobbies of the Aryan people. Even the oldest attempt at poetry by the primeval ancestors of the human race—the ऋग्वेद—contains many sparkling gems of genuine poetry. It appears that the Aryans had undoubtedly an artistic conception of poetry from the very beginning, for we meet even in the earliest poems, with expressions of such exquisite aesthetic charm as have been later on elaborately treated of in the works of Poetics as अलङ्कारs or figures of speech¹.

We find a treatment of उपमा in the निरुक्त of यास्क², who, at one place, refers to a quite workable definition of this figure given by गार्ग्य³. यास्क gives further such divisions of उपमा⁴ which seem to have been the fore-runners of the subtle distinctions made later on. By the time of पाणिनि such technical words as उपमान, उपमेय etc. had become perfectly well-established⁵. We find further a reference to

1. See ऋग्वेद I. 124. 7 ; I. 164. 20 ; I. 164.

11. See also कठोपनिषत् I. 3. 3. and मुण्डकोपनिषत् II. 2. 3.

Besides these, we may also refer to the several hymns containing charming dialogues, known as संवाद hymns found in the ऋग्वेद. See especially X. 108 ; III. 33. These hymns have been considered as the fore-runners of the Sanskrit Drama by Dr. Oldenberg and others.

2. I. 4 ; III. 13-18 ; IX. 6

3. अथात उपमा यदतत् तदमदृशमिति गार्ग्यः । तद्वासां कम् ज्यायसा वा गुणेन प्रख्याततमेन वा कनीयांसं वाप्रख्यातं दोषमिमेति, कस्यापि कनीयसा ज्यायसम् । —निरुक्त, III. 13

4. III. 13-18 ; IX. 6.

5 See पाणिनि's अष्टाध्यायी II. 1. 55-56 ; II. 3. 72.

नटसूत्रs in the grammar of पाणिनि¹ which, whatever their character, must have had something to do with the actors. Further, tradition credits पाणिनि with the authorship of two महाकाव्यs known as पातालविजय and जाम्बवती विजय² though, it is still an open question whether the Grammarian and the Poet were one and the same³. From the चार्तिक of कात्यायन it is evident that such a division of काव्य as आख्यायिका had already come into existence⁴. पतञ्जलि, the author of the महाभाष्य on Panini's Sūtras, has fortunately left many clues by which one can safely surmise that literary activities had been the characteristic of that age. He refers to one महाकाव्य⁵ three आख्यायिकाs⁶ and two नाटकs⁷ by name, besides many quotations and references of undoubted literary significance⁸.

These early grammatical works, as we have seen above do not fail to make us infer that the secular literature had begun to thrive somewhat luxuriantly even in the early periods of our ancient history. We find additional support to this hypothesis from the रामायण and the महाभारत which

1. पाराशर्यशिल्पालिख्यां मिश्रुनटसूत्रयोः, IV. 3 110. ; कर्मन्द-
वृत्ताश्चादिनिः, IV. 3. 111.

2. Winlernitz . Geschichte der indischen Litteratur,
Vol. III. p. 32.

3. Dr. Peterson : JBRAS, XVII (1889), 57ff. J R.A.S 1891,
311. ff ; Pischel : ZDMG, 39. (1885) 95 ff ; R.G.
Bhardarkar, JBRAS, XVI, 344

4. तुषाण्पायिकाभ्यां यदुलम् on the सूत्र, अष्टादश हृते प्रथे ।

5. यथेन हृते न च तेन प्रोक्तं वाररथं काव्यम् । महाभाष्य Vol. II, p 315

6. They are वामरक्षा, उमनोत्तरा and भैरव्यो. महाभाष्य Vol .II.
p- 313.

7. ये तावदेते पोषनिका नामने प्रत्यक्षं हृतेन धातवन्ति,
प्रत्यक्षं च वल्लि वक्ष्यन्तीति । Vol II, p. 31 and 36.

8. Indian Historical Quarterly Vol II, pp- 464—470

contain a very large number of highly poetic passages. Some of these are found quoted in the later authoritative works on Poetics¹

The रामायण can be considered as a काव्य both from its form and its matter. It is deservedly called an आदिकाव्य. Various dates have been assigned to these two epics by different scholars. Dr. Jacobi places रामायण in the 6th century B.C.² The अर्थशास्त्र of कौटिल्य contains a number of references which clearly prove the existence of literary activities in his days³.

It is not conceivable that with the writing of so much poetry, no speculation about the nature, function, division of poetry could have been going on side by side. That we are not wrong in indulging in such an inference can be clearly made out by looking into the काव्य and नाटक of अश्वघोष⁴ and by the inscriptions dating 2nd century onwards.

1 See ध्वन्यालोक, pp. 63, 125, 238 and काव्यप्रकाश, उल्लास IV.

2 Dr. Jacobi: Das Ramayana.

3 See Winternitz: Geschichte der indischen Literatur, Bd. III, p. 369. See also अर्थशास्त्र (Jolly and Schmidt's Edn. p. 145 f).

4 The contents of his works fully bear out the supposition that he was conversant with the dicta of अलङ्कारशास्त्र. His काव्य are divided into मग्न which, as required, have different metres in the end. His fragmentary dramatic work is called by himself a प्रकरण, just as his two extant काव्य are styled as महाकाव्य. These few points along with many other minor ones, are quite significant in the case of a Buddhist preacher. For details see Kape-Indian Antiquary 1912, p. 127, also Winternitz—Geschichte der indischen Literatur, Vol. III, pp. 33, 34.

The inscriptions of रुद्रदामन्¹ which may be considered beyond doubt the earliest of such literary inscriptions betray both from their form and contents their acquaintance with speculations on Poetics. Though no work has actually come down to us, we can find out from the नाट्यशास्त्र of भरत² and decidedly from काव्यालङ्कार of भामह³ that a very large number of the writers on the subject had already contributed their quota for formulating regular theories of Poetics and Dramaturgy. It is not possible to determine with perfect satisfaction as to which of the two—Poetics and Dramaturgy—preceded the other. There seems to be, however, some probability that the Dramaturgy

- 1 See Epigraphica Indica Vol VIII 36 The inscription which is most useful for our purpose is found at Junagarh and dated 450 A.C. It is not only written in a poetic style of a high merit but contains many words and phrases which clearly betray their unmistakable acquaintance with some extinct works on Poetics. The following few words may be taken by way of specimen
सर्वक्षत्राधिपृत्तवीरशब्दजातोत्सेकाविषेयाना यौषेयाना प्रमहोत्सा
दनेन शब्दार्थगान्धर्व-यायाद्याना विद्याना महतीना पारणधारण
विज्ञानप्रयोगावासविपुलकीर्तिना स्फुटलधुमधुरविप्रसन्नशब्द
समयोदारालङ्कृतगद्यपद्य स्वयमधिगतमहाक्षत्रपनाम्ना गेन्द्रकन्या
स्वयवरानेकमाल्यप्राप्तदाप्ता महाक्षत्रपेण रुद्रदाम्ना । In this connection the Gupta Inscriptions are also of great interest
- 2 The present text, even though going by the name of भरत, scarcely seems to be the work of one man. Its contents betray frequent handling and rebandling and the incorporation of matters by persons of different dates. See P. R. Bhadarkar—Indian Antiquary Vol XLI, 44 c—Indian Antiquary Vol XLVI
- 3 Trivedi—Introduction to प्रनारदपद्मनूयम and Indian Antiquary, Vol XLII

went somewhat ahead of Poetics. The conception of a complete poetry was primarily essentially dramatic¹ and consequently Rhetoric proper fell within the folds of Dramaturgy². But with the growth of literature, काव्य could not always remain subservient to drama. It claimed an independent consideration for itself, so that in course of time it began to include dramas within its own folds³.

The history of Sanskrit Poetics can, therefore, be conveniently studied in these three stages, viz, (i) the first stage when the consideration of Rhetoric fell under Dramaturgy, (ii) the second stage when the two claimed independently separate considerations⁴, (iii) the third stage when Dramaturgy came to be considered under Poetics. The first stage was characterised by the simple and the crude speculations as is quite natural for a growing science at its outset. The third stage covers the period of speculative elaboration and consequently of a relative perfection⁵.

1 See नाट्यशास्त्र, XVI, 118 (काव्यमाला Edition). The theory is upheld by वामन in his काव्यालङ्कारसूत्र I 3 30 32 and अभिनवगुप्त in his अभिनवभारती (Chapter VI) where he says—काव्य तावन्मुरयतो दशरूपमात्मकमेव । सर्गबन्धादौ हि नायिकाया अपि संस्कृतैर्नाक्तिरित्यादि बहुतरमनुचितम् ।

2 The काव्य may be taken to be, according to भरत, one of the four constituents of a drama. It is called पाठ्यम् and is said to have been derived from ऋषेद । See नाट्यशास्त्र I 17. It is for this reason that दोषs, गुणs, अलङ्कारs etc claim only a partial treatment in the नाट्यशास्त्र । See नाट्यशास्त्र अध्याय XVI.

3 अग्निपुराण, Chapter 337 and साहित्यदर्पण परिच्छेद VI.

4 See आमह's काव्यालङ्कार I 24.

5 Really speaking the conception of रस may be taken to be the determining factor of these various stages. It was at first thought that complete रसानुभूति was possible from only a dramatic work by way of a combined effect of दृश्यं शब्दं रसं

It was in the second stage that the real formative work was undertaken and accomplished¹ This stage can be further considered under two sub stages, the first of which had much to do with speculations on what is called the शरीर and the second on the आत्मा of poetry It was आनन्द-वर्धनाचार्य, the well known poetician of Kashmir, who initiated and laid a firm foundation of the theory about the आत्मा of poetry, namely, ध्वनि ।

We have no data to determine the name and time of the author who, for the first time, undertook a scientific study of the शरीर of poetry We may, however claim

and acting The काव्य even after becoming a little more independently popular, could only be thought as generating the चमत्कार of शब्द and अर्थ and not of रस । This explains why we miss the treatment of रस in the works of भामह, दण्डी, वामन and others But with the advent of the ध्वनि School of आनन्दवर्धन a new conception of रस stepped in and decided the fate of the later development The रस was no more to be thought of as कार्य or ज्ञाप्य by means of a dramatic action but as व्यङ्ग्य, being suggested primarily by the words themselves See अभिनवभारती on नाट्यशास्त्र (Chapter VI)

1 The histrionic considerations had such an upperhand over other elements that the writers in the first stage could devote neither time nor attention to a detailed study of काव्य । Theatrical managements and stage arrangements along with the treatment of अभिनय and संगीत in all their elaborately worked out details, could neither allow them much space nor time for anything else It has been quite natural in the growth of every science and art that as soon as it becomes liberated from a subordinate position under its genre, it begins to claim attention from all sides and consequently to achieve wide ramifications Such has also been the case with our काव्य ।

from the evidence of the later writers of note that the great exponent of such rhetorical speculations was no other person than the great भामह himself. There is no doubt that a number of writers on this subject¹ preceded भामह but perhaps the quality of their work as shown by the negligence shown to them by even the earlier writers of subsequent times, did not reach a very high water-mark. And it is quite natural. We cannot expect to find that scientific treatment in the infancy of a subject which becomes a necessary characteristic of it as it gradually develops. So we should not be wrong if, from the reverence shown to भामह and negligence to his predecessors we were to infer that the first work on Poetics written on a strictly scientific plan was that of भामह. He seems to have judiciously assimilated the material available in the writings² of his predecessors and with the help of a creative genius which he undoubtedly possessed, arranged them on a sound basis with due elaboration and fitting limitation. The employment of this method has been in his case, as shown by the result, an unqualified success. The views which he held, the theories which he propounded mostly stood the test of time and criticism to such an extent that they were later on upheld by the greatest masters of the subject.

1 भामह refers to रामनामा in काव्या०, II 19 58 to मेधाकी in II 40 88, to शास्त्रार्थेन II 47. We meet with a number of names which have been referred to as high authorities on Poetics in the काव्यमीमांसा of राजाशर। Some of them are these—यशस्वन्, इयामदेव, आपराजित्, द्वैद्विजि and आनन्द। No work has come down to us under their names.

2 भामह refers to अष्ट्युत्तर of रामनामा in II 19 59, to राजमित्र of शास्त्रार्थेन in II 45, III 10 and to an anonymous work called रत्नाकर in III 8.

It will not be, we think, out of place to take this opportunity and point out the salient features of भामह's work by referring to a few instances of such a nature

The definition of poetry (काव्य) has all along been a matter of great controversy with the writers on Sanskrit Poetics. The easiest and the most convenient expression for denoting what broadly speaking काव्य represents has been given by भामह which is शब्दार्थौ काव्यम्¹. It is given by मम्मट², the author of काव्यप्रकाश, with certain qualifications. It is in fact in these qualifications³ that the germs of divergence, which different schools of Poetics show in point of views they propound exist.

The same observation may be made with regard to the division of गुणः. The गुणः as given in भरत's नाट्यशास्त्र⁴ as also in the काव्यादर्श⁵ of दण्डी⁶ are ten in number. वामन⁶ doubles the number by assigning them both to शब्द and अर्थ. But all the later poetsicians of note have had only three गुणः including all the others in them⁷. But the first person who could point out that the three गुणः—माधुर्यं ओजस् and प्रसाद—were all in all was भामह⁸. There has been no doubt,

1. काव्यालङ्कार I 16

2. काव्यप्रकाश Chapter I

3. See समुद्रवन्ध's commentary on अलङ्कारसर्वस्व p 4 (Triveni Edn). He writes thus विशिष्टौ शब्दार्थौ काव्यम् । तद् वशिष्ट्य धर्ममुत्पेन, व्यापारमुत्पेन, व्यङ्ग्यमुत्पेनेति त्रय पक्षा etc

4. नाट्यशास्त्र p 211 (Benares Edn)

5. काव्यादर्श Chapter I

6. काव्यालङ्कारसूत्र

7. See काव्यप्रकाश Chapter VIII, साहित्यदर्पण Chapter VIII

8. काव्यालङ्कार II 1-3

some difference of opinion¹ regarding the meaning of these words but as far as the comprehensiveness of the division is concerned भामह's views has stood well

The next thing which we are to note in this connection is the consideration of वक्रोक्ति by भामह । वक्रोक्ति has played an important part in the history of Sanskrit Poetics । If we were to take into consideration the various modes and forms which वक्रोक्ति has assumed in different times, it may be said to have a history of its own । It was indeed कुन्तक who made much of वक्रोक्ति and founded a new school by writing his वक्रोक्तिजीवित² । But as far as our knowledge goes, भामह has been the first person to speak of वक्रोक्ति । वक्रोक्ति, as treated of by भामह³, has not exactly the same signification as it had with कुन्तक but he was undoubtedly the fore runner of कुन्तक in recognising it at least as a vital element of poetic compositions⁴

The few instances cited above will be, it is believed, sufficient to convince any intelligent person of the high ability and genuine originality of भामह's expositions । This conviction is brought home to us with greater insistence by his clear statements⁵ that he duly exercised his critical intelligence before he wrote any thing । Coupled with this high sense of real scholarship, he had, as is evident from his examples, Poetic powers of no mean order । It is indeed

1 See काव्यप्रकाश, Chapter VIII

2 Two Chapters of this work have been ably edited by Dr S K De in Calcutta Oriental Series

3 काव्यालङ्कार, II 85

4 For detailed information about वक्रोक्ति, see the learned Introduction of Dr S K De to वक्रोक्तिजीवित ।

5 काव्यालङ्कार, III 58, VI 64

a rare combination that a person is gifted with profound scholarship, sound critical acumen, and with the abilities of a clear-headed logician, a clever grammarian and above all a master poet. There is no wonder, therefore, that all the writers on Sanskrit Poetics—including even the humble writers of this humble paper—should bow down their heads with a heart full of deep reverence and grateful appreciation before such an august personality

II—SOME VARIANTS IN THE READINGS OF THE VAIŚEŚIKA SŪTRAS

BY GOPINATH KAVIRAJ

— It is well known that the text of the philosophical sūtras, as we find it to day, is not generally free from doubtful readings. As regards the Nyāya sūtras in particular, this was noticed in very early times, and in the age of Vachaspati Miśra I (900 A D) they were already in such a state of confusion that he was compelled to revise them personally and give publicity to the result of his revision in the form of a manual, called 'Nyāyasuchinibandha'. There is another work of a similar nature dealing with these sūtras, named 'Nyāyasutroddhāra,' attributed to Vachaspati Miśra II (1600 A D). If all the commentaries and glosses on these Sūtras, many of which are yet unpublished, are carefully studied a good deal of fresh light will fall upon many of the obscure questions involved and will eventually lead to a more correct determination of the sūtras.

The Sūtras of the other systems of course do not seem to have been so much muddled, but even then it is doubtless that none of them represent, so far as the textual genuineness is concerned, absolute purity of the original form. The study of these sūtras is likely to yield interesting results.

Some years ago I came in possession, for a few days only, of an apparently very old manuscript (undated) of the Vaiśeṣika Sūtras. The MS was obtained by a friend of mine from a certain private collection at Benares. On a

* The owner of the collection being unwilling to have his name disclosed, no attempt was made by me to find it out.

careful reading of these Sūtras I noticed several differences from the current text: (i) firstly, the readings were in several places different; (ii) secondly, some of the sūtras in the current editions were absent; (iii) thirdly, some sūtras not found in the current text were found there; and (iv) fourthly, in one case, what appears as a single sūtra in the current edition was read there as two distinct sūtras.

With these few preliminary remarks I proceed to note the differences, taking the Gujarati Edition (published in 1913) of the Vaiśeṣika Sūtras as standard for purposes of reference.

CHAPTER I.

Āhnika (i)

Sūtra 16—द्रव्याश्रयो गुणान् संयोगविभाग-

योर्न कारणमनपेक्ष इति गुणलक्षणम् ।

„ 17—+ + संयोगविभागेषु कारणमनपेक्षमिति ।

„ 19—यथा गुणः ।

„ 20—संयोगविभागवेगानां कर्म ।

„ 21—न द्रव्याणाम् ।

„ 24—गुणवैधर्म्यात् कर्मणाम् ।

„ 25— (a) द्वित्वप्रभृतयः संख्या ।

(b) पृथक्संयोगविभागाश्च ।

This sūtra (no. 25) is counted in the MS as two separate sūtras, viz (a) and (b), as shown above.

Sūtra 30—संयोगविभागवेगाश्च कर्मणाम् ।

The sūtra, no. 25, being split up as two sūtras, the total number of the sūtras in this section comes up to 32, rather than 31, as in the printed text.

Āhnika (ii)

Sūtra 1—कारणमायाश्च, etc.

„ 5—+ + + कर्मन्वं च सामान्यं च विशेषश्च ।

„ 9—‘च’ is omitted.

After the last sūtra in the printed text, i. e. after the 17th sūtra, there appears a unique sūtra in the MS, viz.
न तु कार्याभावाद् गुणः ।

CHAPTER II.

Āhnika (i)

- Sūtra 1.—रूपरसगन्धवती पृथिवी ।
 „ 6.—+ + द्रवता + +
 „ 7.—द्रवता
 „ 9.—स्पर्शश्च ।
 „ 10.—इत्यदृष्टस्पर्शलिङ्गो + +
 „ 14 —वायोराद्यमूर्द्धनं नानात्वे लिङ्गम् ।
 „ 15—वायुसन्निकर्षे प्रत्यक्षाभावात् ।
 दृष्टं लिङ्गं न विद्यते
 „ 30—Absent from the manuscript.

Āhnika (ii)

- Sūtra 1—पुष्पवज्रयोः सति सन्निकर्षे गन्धप्रादुर्भावा
 वस्त्रे गन्धाभावलिङ्गम् ।
 „ 19—+ अथथारूपत्वाच्च ।

CHAPTER III.

Āhnika (i)

- Sūtra 7—अन्य एव + +

Āhnika (ii)

- „ 3—+ + एकं मनः ।
 „ 10—यद् दृष्टं प्रत्यक्षमहं देवदत्तः + +
 „ 17—‘न तु’ is omitted from the MS.
 „ 21—शास्त्रसामान्यात् ।

CHAPTER IV.

Āhnika (i)

Sūtra 11.— + + चाक्षुषाणि प्रत्यक्षाणि ।

„ 13.— + + सर्वेन्द्रियजं ज्ञानं + +

Before the 7th sūtra of this section, as arranged in the printed edition, there appears to have been another sūtra which has now disappeared. It is quoted by Uddyotakara in his Nyāyavārtika (Benares Edition, p. 231) as— “अद्रव्यद्रव्यत्वात् परमाणवनुपलब्धिः” । This sūtra is quoted by Puṇyārāja in his Commentary on the Vākyapadīya (Vol. II, p. 180), along with, and in succession of, what now appears as the 6th Sūtra of the current text. His reading however is—“द्रव्यत्वात् परमाणवनुपलब्धिः ।”

Āhnika (ii)

Sūtra 1.—तत् + + त्रिविधम् ।

शरीरेन्द्रियविषयसंज्ञम् ।

„ 4.—अणुसंयोगस्त्वप्रतिपिद्धो मिथः पञ्चानाम् ।

पार्थिवं तद्विशेषगुणोपलब्धेः ।

The reading मिथः पञ्चानां is known to Śaṅkara Miśra, but it is absent from the current text. Perhaps the sūtra पार्थिवं etc. actually existed in the earlier Sūtrapāṭha, for it is referred to in the Upaśkāra and appears in this MS. It seems to have been removed by the editors, as it is found to be identical with the Nyāya Sūtra 2.1.28.

CHAPTER V.

Āhnika (i)

Sūtra 9.—यक्षयिशेषात् + +

„ 10.— + + पतनयिशेषः ।

„ 11.— + + पादुर्कर्म (?) व्याख्यातम् ।

„ 13.—प्रवक्ष्यामहे + +

Āhnika (ii)

Sūtra 16 — तदना + + + मनसि ।

शरीरस्य सुषुप्तौ स्वाभाव सयोग ।

कायकारणात्मकर्म व्याख्यातम् (१) ।

This last one is an additional Sūtra, altogether new, but the reading is evidently corrupt

Sūtra 25 — गुणेन + + +

CHAPTER VI

Āhnika (i)

Sūtra 1 — + + + वेद

5 — + + आत्मान्नरेष्वकारणत्वात् ।

, 12 — एतेन समविशिष्ट + + +

„ 14 — This does not appear in the MS

Āhnika (ii)

Sūtra 8 — अयतस्य + + + विद्यते ।

नियमाभावाच्च ।

विद्यते चाऽयन्तरत्यमस्य ।

CHAPTER VII

Āhnika (i)

Sūtra 2 — + + + अनित्या ।

15 — + + गुणैर्गुणा + + ।

17 — + ह्रस्वत्वदीर्घत्वे + +

„ 21 — 'च' does not occur

Āhnika (ii)

Sūtra 12 — This Sūtra is absent from the MS

„ 21 — एकदिक्कालाभ्या + +

„ 22 — कार्यापरत्वात् कारणापरत्वाच्च परत्वापरत्वे ।

Sūtra 23 — परत्वापरत्वाभावः etc (The first phrase परत्वापरत्वयोः is lacking in the Ms).

Sūtras 24—25.—These sūtras do not appear in the MS.

CHAPTER VIII.

Āhnika (i).

Sūtra 9.—समवायिनः श्वेत्यात् ।
श्वेत्यबुद्धेश्च श्वेते बुद्धिः ते एते कार्यकारणभूते ।

Āhnika (i).

„ 2 —दृष्टे + +

„ 5 —भूयस्त्वात् + + च ।

पृथिवी + + + प्रकृतिः ।

CHAPTER IX.

Āhnika (i).

Sūtra 7 — + + त्वात् ।

„ 12—The word प्रत्यक्षं is omitted.

Āhnika (ii).

„ 4 —‘करणं’ is omitted.

„ 10 —‘संस्कारदोषात्’ omitted.

CHAPTER X

Āhnika (ii).

After the 8th and the 9th sūtras occurs: अस्मद्व्युद्भिभ्यो लिङ्गमृषेः । This sūtra is also quoted by Śrīdhara in the Nyāyakandali, p. 216.

III—HISTORY AND BIBLIOGRAPHY OF NYAYA VAISESIKA LITERATURE

BY GOPINATH KAVIRAJ

(Continued from Vol V, p 162)

The Deccani School

I—Chennu Bhatta

Chennu Bhatta, the author of a Commentary, perhaps the earliest yet extant, on Tarkabhāṣā (तर्कभाषाप्रकाशिका), is known to have been a native of Southern India. From the colophon of this Commentary* it appears that he was the son of one Sahaja Sarvajña Viṣṇu that he had an elder brother named Sarvajña and that his patron was Maharaja Harihara, assuredly identical with the famous king Harihara II of Vijayanagara (1400 A D)

This Sarvajña Viṣṇu was perhaps the same scholar whom the younger Vidyānātha (Śrīyāna's son) mentions as the son of Śārngapaṇi and as his own guru in the beginning of his Sarvadarśana Saṃgraha (verse 2) and to whom Śrīyāna refers as the author of Vivaraṇavivaraṇa in his Sāṅkara Darśana (तदुक्तं विघ्नरूपविघ्नरूपे सहजसर्वज्ञविष्णुमहोपाध्यायै)† Whether Sarvajña Viṣṇu was the name which Vidyātirtha, the chief guru (मुख्य गुरु) of Vidyāraṇya and Śrīyāna, bore

* इति आह रिहामहाराजपरिपालितेन सहजसर्वज्ञविष्णुवाराध्यननुजेन सांज्ञानुजेन विघ्नमद्वेन निरवित्राया तर्कभाषाप्रकाशिकायां प्रमेयादिरिच्छेद समाप्त । Aufrecht Oxf Catalogue, p 2442

† See Indian Antiquary 1916, p. 21

before his renunciation of the world is a question to which I am not in a position to offer any decisive reply with the data at present available to me*. But the fact that the invocatory verse—यस्य निःश्वसितं वेदाः &c—found in many of Sāyaṇa's and Vidyāraṇya's works occurs also in Chennu's Commentary, would appear to indicate that all these three scholars were disciples of one and the same spiritual preceptor, named Vidyātīrtha; and the fact of Sāyaṇa's quoting Sahaja Sarvajña Viṣṇu by name tends in my opinion against the possibility of identifying him with Vidyātīrtha.

Among the authors quoted in the Tarkabhāṣā-prakāśikā (e. g. Udayana, Kandalikāra, Maṇḍana Miśra, Vāchaspati Miśra, Varadarāja, Vāḍindra and Śālikanātha) Varadarāja may be taken to be the author of Tārkikarakṣā and Vāḍindra identical with the teacher of Bhaṭṭa Raghava.

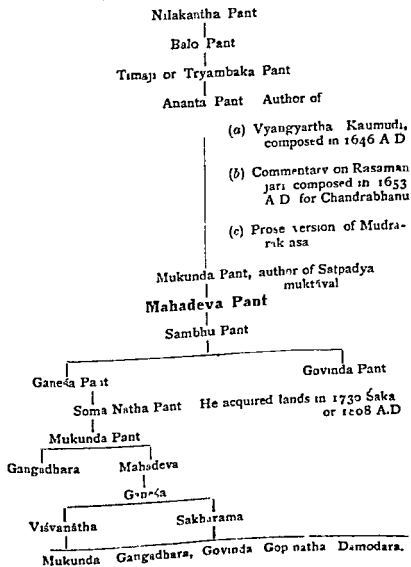
II.—*Mahādeva Puntamkar.*

The most prominent student of Nyāya Vaiśeṣika philosophy at Benares towards the end of the 17th Century was a Deccani Brāhmaṇa, by name Mahādeva, of the Puntamkar family. He had been a pupil of Śrīkaṣṭha Dikṣita and on his death succeeded him as one of the leading pandits of the city. But the chief little to his place in the history of the literature consists in his successful attempt at rescuing Bhavananda's works from the unmerited obloquy into which they had fallen, by subjecting them to a critical analysis and bringing out their real worth.

* Reference may however be made in this connection to the illuminating paper on "Mādhavāchārya and his younger brothers" by Rao Bahadur R. Narasimhaiah in the Indian Antiquary, 1916, pp. 17-24.

Mahadeva was the son of Mukunda*, himself a learned man, being the master of the six systems of recognised

* Here is a genealogical table of Mahadeva's family which I have secured through the good offices of Pandit Mukunda Śastri of Benares, a descendant of the author



orthodox philosophy (पट्टशास्त्रतत्त्वदर्शिनम्). He was a devotee of Śiva, and like his tutor Śrikantha, of the goddess Siddhesvarī*.

Mahādeva's time is known for certain. Among MSS himself for his own use—and the number of such MSS is a legion—I have found dates ranging from Samvat 1727 (= 1670 A. D.) to Samvat 1753 (= 1696 A. D.). I place Mahādeva therefore in the second half of the 17th century.

From an entry in one of his MSS it appears that Mahādeva once went to Nadia on tour either in search of MSS or on invitation to attend some meeting of the pandits. He was in close touch with the scholars of Bengal whose learning he deeply appreciated.

His own works are ·

A. Commentaries on

(a) Bhavānanda's

i. Dīdhitigāḍhārthaprakāśikā (=भवानन्दीप्रकाश)

This book was intended to defend Bhavānanda

* The goddess Siddhesvarī whose temple is in the city in the quarter known after her name is an old deity of Benares, of whom mention is found in the Kāśī Khanda. It has been regularly worshipped by the family of the Maunins for the last 7 or 8 generations. The image is now mutilated. Long ago it was proposed to replace it by a new image and so an image was made and arrangements were made to set it up with due ceremony for worship. But it is said that the goddess appeared in a vision and forbade such a procedure. The old image continued to be worshipped as usual. The new one is now to be found outside in a corner on the verandah. The following dhyāna will serve as a good description of the goddess :

सालयन्ती महासिंहं सादयन्ती च मादियम् ।

पद्मं सारंगं धारयन्ती पालयन्ती जगत्पुत्रम् ॥

from the attacks of the Bengali pandits to which he had been exposed*.

- ii. *Didhiti-guḍhārthaprakāśikā* (=सर्वोपकारिणी).†
Both these are commentaries on one and the same work, one a big and the other a short one. Mahādeva himself states in the beginning of his *Sarvopakāśinī* that he wrote two distinct commentaries on the *Bhavanandī*, of which one, being overlaid with technical minutæ was intended for the critical students of philosophy, while the other was to serve for the beginner as a general introduction to the subject †

(b) *Laugākṣī Bhāskara* s

i. *Padarthaprakāśa*

B (a) *न्यायकौस्तुभ* It is an original treatise dealing with the main topics of *Nyāya*, containing as the author says an essence of the whole philosophy.

(b) *Īśvaravāda*

(c) *Navyānumiti-paramarsayoh* *Karyakīrtanabhāva vichāra*

(d) *Sādṛśyavāda*

* अनालोक्य सिद्धान्तं वागीशवार्ण्या १ वृथा सपितं १ पण्डितैर्मादजातः ।

यदुन्मात्रिन दूषणाभासवृन्दं तदुद्धृत्वाय मनोयान एव ॥

(Beginning of *Bhavanandī prakāśa*)

Towards the close of the *Sarvopakāśinī* Mahādeva calls the *Prakāśa* and the *Laugākṣī* his two sons, and the *Sarvopakāśinī* his daughter, begotten by his spiritual wife *Buddhi*. प्रकाश-
कौस्तुभौ पुत्रावात्मज्ञामुपकारिणीम् । बुद्धिरन्त्यानन्दोक्तिर्यां महादेवो जगन्नाथ ॥

† भवानन्दोपकारास्तु विष्णुतो रचितो मया ।

अतः संश्लेषतः कुर्वे ह्यलङ्कारा सर्वोपकारिणाम् ॥

III *Nārāyaṇa Tīrtha*

Among Sannyāsins there must be a very few in number who would feel inclined to give their time and energies to the task of elucidating the dualistic doctrines of Nyāya Vaiśeṣika. Any work, supposed to aim a blow at the Vedāntic position, would be simply revolting in their eyes. Far from encouraging such a work by writing commentaries upon it, they would not tolerate its existence. But Bhikṣu Nārāyaṇa Tīrtha was a notable exception to this rule. Not only was he passively tolerant, with catholic indifference to all which did not concern him, but he wrote commentaries on three of the most popular and standard Nyāya works —

(a) *Udayana's*1 *Kusumanjali Kārikās*

There is an incomplete MS of this commentary in the Government Sanskrit Library, Benares, where in the colophon at the end of Stavaka 3 the author is called परमहंस परिव्राजकाचार्य (Fol 186)

(b) *Raghunatha's*1 *Tattavachintāmanidīpiti*(c) *Viśvanātha's*1 *Bhāṣāparichchheda (न्यायचन्द्रिका)*

Nārāyaṇa says in his *Saukhyā Chandrikā* * that he was

* See verse 1 at the beginning

श्रीरामगोविन्द उनायधवाद् दृष्टाविशेषादुपजातयोधम् ।

श्रीवासेवादिगम्य सप्रसादाणि यस्तु किमपि कृष्टम् ॥

Cf also his *Vedāntavibhāvanā* with (*Sāukhyā Chandrikā*, Ben Sk Series, No 9, p 1) *Commentary* and *Bhakti Chandrikā* (MSs belonging to Government Sanskrit Library, Benares)

the pupil of Vāsudeva Tirtha and disciple of Ramagovinda Tirtha. And he seems to have been the teacher of the famous Brahmānanda Sarasvatī, usually called by the name of Gauḍa Brahmānanda (to distinguish him from another Brahmānanda who commented on the Paribhāṣendu Śekhara) author of a series of very learned Vedantic works, including Commentaries on Madhusādana Sarasvatī's (a) Advaita Siddhi and (b) Siddhāntatattvabindu. This is apparent from Brahmānanda's own confession in the above commentaries *.

Nārāyaṇa's age is not known for certain. The only thing that can be said is that he was later than the middle of the 17th Century, the time of Viśvanātha, on whose work he commented.

He must be earlier than 1701 A. D. (1758 Sam), the date of a MS of Muktāvalīprakāśa by Dinakara, belonging originally to his private collection and now deposited in the Government Sanskrit Library, Benares

* Thus in his

(a) Laghu Chandrikā, com on the Advaita Siddhi :

i. धीनारायणतीर्थानां गुरुणां चरणस्मृतिः ।
भूयान् मे साधिवेदानामनिष्ठानाञ्च बाधिका ॥
Intro Verse 2 Advaita Mañjari Ed., p. 1.

ii. धीनारायणतीर्थानां षट्शास्त्रीपारम्ययुषाम् ।
चरणौ शरणोद्दृत्य तीर्थः सारम्बन्धार्थः ॥
Concluding Verse 2, Advaita Mañjari Ed., p. 643.

(b) Nyāyaratnāvalī.—Com. on the Siddhāntabindu.

i. धीनारायणतीर्थानां गुरुणां चरणाम्बुजम् ।
नमामि बाह्मनः कारुण्यतारणेः मया ॥
Concluding Verse 1, Advaita Mañjari Ed. p. 312.

IV.—Konda Bhaṭṭa

Konda Bhaṭṭa, son of Raṅgoji Bhaṭṭa and nephew of Bhaṭṭoji Dikṣita, is better remembered for his works on Grammar, especially for his *Vaiyākaraṇa Siddhāntabhūṣaṇa**, than for any treatises on philosophy, pure and simple. He was in a family of famous grammarians of Benares. His uncle Bhaṭṭoji Dikṣita†, the author of *Siddhāntakaumudī*, *Śabdakaustubha*, *Manorama*, &c was a grammarian of the highest order, (besides being an authority in *Smṛti* and *Vedānta*) whose works in this branch of literature are still among the noblest in the field. His father Raṅgoji, however, does not seem to have been a grammarian at all. He was a *Vedāntist*, being the author of two interesting works on the subject, viz. *Advaitachintāmaṇi* and *Advaitaśāstra-sāroddhara*‡.

To *Nyāya Vaiśeṣika* Literature Konda Bhaṭṭa seldom devoted his labours. We know however of three works

* It is said in extenuation of the many defects of this work that it was composed by the author at the early age of 22 and was not subsequently revised.

† It appears that Bhaṭṭoji became a *dikṣita*, probably the first *dikṣita* in the family, by initiating himself into the mysteries of the *agnihotra* ceremony and that his descendants (e.g. his son Bhaṇu *dikṣita* and grandson of Hari *dikṣita*) inherited the title as a matter of pure legacy. His brother Raṅgoji or his nephew Konda are not known by that title. The name Raṅgoji Dikṣita, as used in Dr. Belvalkar's "Systems of Sanskrit Grammar" seems therefore to be a slip.

‡ Cf. Aufrecht, *Cat. Cat.*, I, p. 489. Both these works exist in the Library of Panit Mukunda Śāstri. The former has been published in the Government Sanskrit Library Series, Benares. The second work is incomplete, being confined to one chapter only.

coming from his pen as contributive to this philosophy All these are of an elementary character and obviously intended for beginners

B (a) तर्कप्रदीप

A MS of this exists in the Government Sanskrit Library, Benares It was written at the instance of Raja Virabhadra*, and contains the following references चार्वाका 3b⁶, वेदान्तिन 4b¹² मीमांसका 6b⁹ चिन्तामणिकार 8b⁷, आचार्या 9a⁴ लीलाचतीकृत् 11b⁶ उदयनाचार्य 11b⁵, प्राच्या 11a³, 12a⁴ "अस्तत्पितृचरणा '26' " अद्वैतचिन्तामणि (by his father) 26b⁷, 13 and वैयाकरणभूषण (his own work) 26a¹,

(b) पदार्थदीपिका This is published in the Benares Sanskrit Series and requires no notice to be taken in this place

(c) तर्करत्न † This is referred to in (b)

F—Kṛṣṇa Bhaṭṭa Arīte

He was a resident of Benares, being the son of Rāṅga nūtha and Kamalā† pupil of Hari and younger brother of Nārāyaṇa Bhaṭṭa He is known for the following works

* cf Hall p 79

† cf Hall p 78

∴ I examined a MS of Kṛṣṇa Bhaṭṭa's Chitrakaṇḍikādhara (fol 26 unknown to Aufrecht) in Gopaladāsa's private Collection In the 3rd introductory verse of this work the author speaks of his parents whom he names Rāṅganūtha (not Paṅgunūtha as in Aufrecht Cat Cat I p 11b) and Kamalā's as already dead विष्णुस्मृत्यावर्गो जगन्नाथपदो । तन्मतेन कविप्रानो माहा मीढा विनम्यते (fol 11) Cf also Ind. Office Cat p 618

A Commentaries on

(a) Jagadīśa's

1. Commentary on Chintāmaṇidīdhiti (= जगदीशतोपनिषद् or मञ्जूषा).

and (b) Gadādhara's

1. Commentary on Chintāmaṇidīdhiti (= काशिका)

and ii. Śaktivāda

VI— *Mādhava Deva*

Mādhava Deva was the son of Lakṣmana Deva and grandson of Mādhava Deva of Dhārā-ūrapura* on the bank of the Godāvarī. He was himself a man of Benares where he had been living for a long time past. From the introductory verses of the Tarkabhāṣāsāramāṇya it appears that he read with his own father Lakṣmaṇa. His works, only two in number within our present knowledge, were written at Benares and held in high esteem among the local Pandits (“ काशी पण्डित मण्डलीषु विलसन् ”)

His works are

A Commentary on

(a) Keśava Miśra's

1. Tarkabhāṣa (तर्कभाषासामञ्जरी or तर्क-प्रकाश), where the following are referred to, गौरीवृत्त fols 7a⁵, 13b³, 15a⁷, 18⁷, 20a³, 23a², 24a⁷ 34b⁶, 38a⁶, 43b⁴, 44b⁷s 46b¹³, 46b⁶ 49a⁷, गोवर्द्धनप्रभृतयः—fol 45a⁸, गोवर्द्धन fols 34b⁶, 38b⁵, 43b³,

* Not Dhārā, or modern Dhar, as supposed by Mr A V Kathavate in his Report (1891-95) p 15. Dhārā is a town in Central India, whereas Dharasurapura is farther South, in the Deccan, on the bank of the Godāvarī.

45a¹², गोवर्द्धनयलभद्रौ fol 16a⁶, प्राचीनाः -
fols 11b¹, 30b⁵⁰⁸, 45b⁸, मणिकृत् 48b¹⁰ ;
दीधिति 45a⁴, 46a¹, पण्डितम्मन्य 50b^{5*}
and रुद्रभट्टाचार्य ।

Of the earlier commentators Gaurikanta has been most severely treated

(b) Raghunātha s

- 1 Tattvachintāmanidīdhiti, A part of this work, dealing with the import of the particle एव was known to Hultzs, No 1418, II, p 133

(b) Rāmachandra's

- 1 Commentary on Gunakīraṇavali, known as Gunarāhasya (" गुणरहस्यप्रकाश ") as in Hall, p 67 or गुणसारमञ्जरी as in Mitra, 1453)

B

- (a) न्यायसार This is the earlier work of Mādhava (mentioned in Tarkabhaṣaśāramāñjarī on fols 29⁴, 44a¹¹, 50a¹⁰) and merits appreciation. It was written at Tripurārajanagara, or Benares. From the fact that Mādhava names Rudra Bhaṭṭācārya and Bhaṭṭojī Dīkṣita he could not have lived earlier than the middle of the 17th century, and the existence of a copy of Nyaṣasāra in the India Office Library, transcribed in Sam 1767 (1710 A D) furnishes the posterior limit of his age. In all probability therefore he belonged to the latter part of the 17th century

* The folios refer to the MS, not yet numbered, which has just been acquired for the Government Sanskrit Library, Benares.

VII — Dharmaraja Adhvarindra

As the author of *Vedāntaparibhāṣā* Dharmaraja's reputation stands high among modern students of philosophy, his Nyāya works have been forgotten and are now generally unknown. But it was for these works that he seems to have been remembered in his life time.

He was an inhabitant of the village of Kandaramānīkya and was the son of one *Trivedinīrājaya* Yajvan of the Kaundinya family*. He is known to have been the pupil of Pandit *Verkatanatha* of Velanguḍi, a village which Mr Burnell† locates in the Kumbhakonam Taluk of the Tanjore District. Dharmaraja mentions his Paramagurus name to be Nṛsiṃha Yati who may be tentatively identified with the author of *Bhedadhikāra* (1547 A D). Rāma kṛṣṇa, Dharmaraja's son, refers to Nṛsiṃha in his *Sikhīmanī*. The time of Dharmaraja falls therefore somewhere about the middle of the 17th Century.

In the introductory verses of the *Vedāntaparibhāṣā* Dharmaraja speaks of his two Nyāya treatises, both commentaries, named below.

A — (a) *On Śaśadhara* *

1. *Nyāyasiddhānta dipaḥ* (न्यायसिद्धन्त) a copy of this

* Burnell Tanjore Catalogue p 115 b

† *Ib id* p 90 *. But *Mahāmahāp dhvaya* Kṛṣṇanatha Nyāyapanchanana in his commentary on the *Vedāntaparibhāṣā* (pp 34) speaks of Velanguḍi to be a village on the bank of the Narmada. I leave the point open for discussion by men more competent to deal with questions of South Indian biography.

‡ टीका दशधरस्वयं बालव्युत्पत्तिदायिनी । This along with the line following (पदयाजनया पञ्चपादिका व्याहृता मया), does not occur in the current texts. The latter commentary is called *पदपादिका* (see Hultzsch, No 1152)

work exists in the Tanjore collection (vide Burnell, p 119 b)

and (b) On Gangesa's

- i Tattvachintamani (तत्त्वचिन्तामणि), where he claims to have overthrown the views of ten previous commentaries. This seems however to be an idle vaunt*

VIII—Rāmakṛṣṇa Adhikārin

Dharmaraja's son Rāmakṛṣṇa was the author of a Commentary, known as न्याय शिखामणि, on Ruchidatta's Tattvachintamaniprakāśa†. This is the only work on Nyaya from Rāmakṛṣṇa's pen. From his commentary (वेदान्त शिखामणि) on his father's Vedantaparibhāṣa it appears that Rāmakṛṣṇa was highly proficient in the New Logic of Eastern India and that his training was more on the line of a controversialist than on pure Upanishadic lore‡.

* There is a commentary of this name on the Tattvachintamaniprakāśa. Cf. "A triennial Catalogue of Mss. by Rangacharya Kuppū Svami Śāstrī, Vol. I p. 792 (R. No. 578)

† Burnell, p 115 b

‡ He also wrote a commentary on Sadānanda's Vedānta sūtra

IV.—AN ATTEMPT TO ARRIVE AT THE CORRECT MEANING OF SOME OBSCURE VEDIC WORDS

By SITARAM JOSHI

1. दोषावस्त्र (दोषाऽवस्त्रः)

R V I. 1.7 .

This word is found in the Rgveda only thrice, once here and again in each of the stanzas at R. V IV 49², and VII 1515³. It bears the same vocative accent in all the three places, and, obviously, is used in the same sense. It is a compound formed from the root 'vas' to dwell or to wear, as Indian scholars take it (वस् निवासं आच्छादने च) or from 'vas' to shine as the western scholars would have it (see Macdonell's Vedic Grammar for Students and Monier William's Lexicon), by adding to it the verbal (कृत्) termination कृच् or कृ, denoting an agent, and having for its prefix (उपपद) the word दोषा. So the form 'दोषावस्त्र' is a vocative having the Udatta accent on its first syllable. Its meaning according to Indian scholars would be 'one who dwells at night, or one who wears or covers the night', (रात्रौ निवसनशाल रात्रेराच्छादयित्वा) Sāyana and the Western scholars* would take it as 'one shining in the darkness'.

Sāyanat takes it as a copulative compound (द्वन्द्वसमास) of two words 'doṣā' and 'vatar'. He says that the word 'doṣā' stands for night (दोषारात्रे रात्रिवाची) and 'vatar'.

* See S. B. E. Series, Vol. XLVI, p. 4.

† Sāyana's Commentary on Rgveda I 17

for a day (वसन् इत्यर्थाच्ची) Sāyana seems to regard this compound word similar in *form* to the two words 'doṣā' and 'vastoh' (दोषावस्तो *), which are frequently used in the Rgveda, not as a compound as the Pada text will show but separately though simultaneously, 'doṣā' standing for night and 'vastoh' for day

For the accent of the word 'दोषावस्तर्' Sāyana maintains it by applying to it Pīṇinī's Sutra "कार्तिकौजपादयश्च This Sutra says that the 'Kārtakaujapadi' is a collection of words (गण) beginning with the compound word 'Kartakaujapa (कार्तिकौजप), and whenever they are used as a copulative compound (द्वन्द्वसमास) their first word assumes its natural accent (एषा द्वन्द्व पूर्वपद प्रकृत्या)† As Sāyana takes this word 'दोषावस्तर्' as a copulative compound, its first word 'doṣā' must have its natural accent on the second syllable, which is not to be found here. Here the accent is on the first, which fact clearly indicates that the form, दोषावस्तर् is a vocative‡. This is one of the many slips in Sāyana's commentary on the Rgveda

In Rg V VII 15 15 we find his interpretation of the word as रात्रेराच्छादयितर्. The reason for this is quite clear. In VII 15 15 we come across the word दिवानक्षम् after 'दोषावस्तर्'. How could he possibly translate both the words to mean the same thing? To avoid this tautology, he was obliged to take 'vas' meaning आच्छादन'. The question arises—how could Sāyana not make out his own mistake in the two previous passages? He must have held the firm

* Vide R V I 104 1, 179 1 V 32 11 VI 5 2, 39 3, VII 1 6, VIII 2 5 21, A 40 4

† See S K 3771 Sutra

‡ Pīṇinī VI 1 193 आमन्त्रितव्यम्

opinion that there is hardly any difference between 'वस्तोः' and 'वस्तर' or he must have mistaken one word for the other. But it is not likely that he would identify वस्त and वस्ते. In the passages occurring in the first and fourth Mandalas, though there are words like दिवे दिवे and अभिधून्, they will not lead to absurdity if 'दोषावस्तर' be translated or interpreted as 'night and day'. They would mean 'every day in the morning and in the evening' as some of the Western scholars have tried to point out in order to defend Sayana. I admit this situation but I hold that if the Vedic poets really intended that meaning for 'दोषावस्तर', they would not have in any case used it, as we see it in VII 15 15 with its synonym दिवानक्षम्, thus giving rise to mere tautology. This single instance is quite sufficient to point out that the Vedic poets never intended that meaning for the word.

Moreover there are other reasons to show that 'दोषा वस्तर' will never mean 'day and night or vice versa'.

Firstly, Sayana's statement that 'vatar stands for 'a day lacks support'. We never come across such an independent word as 'वस्तर' standing for 'a day' in the whole of the Rgveda. Secondly, instead of 'वस्तर' we always meet with 'वस्ते' which means 'a day' and which is used side by side with दोषा, and sometimes independently also. The Nighantu tells us that the word for 'a day' is 'वस्तो', and not 'वस्तर'. Thirdly, we do not even find the two words दोषा and वस्ते used in a compound though they stand side by side because Padapāṭha separates them. We once meet with the sing. of वस्तर, i.e. वस्ता in R V III 49 4, which is used with the genitive plural क्षपा as क्षपा वस्तर, clearly indicating that the termination added to वस् is a verbal one (वृत्) and is subjective (कर्त्तरि) and according to Panini II 2 15,

the compound of the two words is impossible. In case of 'दोषावस्तर' the word 'दोषा' being indeclinable, Panini's rule is not violated. Besides, the Vedic words are not bound by Panini's rules as the famous saying lays down—
छन्दसि दृष्टानुविधिः. So the instance of क्षपावस्ता goes to confirm our statement that 'वस्तर' is formed from the root 'vas' by the addition of तृ.

The two words 'दापा' and 'वस्तो' are always used separately as we have pointed out above, often with, and sometimes without, the intervention of any word or words. Each of them is used independently also without being accompanied by the other. Once the word 'दोषा' is found in plural as दोषा in R V I 179 1, there is found also the repetition (चीप्ता) of the word 'वस्तो' as a compound of 'वस्तो' and वस्तो in R V A 60 103 but no such use is found of 'वस्तर'.

We may call here other commentators for the support of our statement. This very stanza of Rgveda I 17, occurs in Vajrasaneyi Samhita III 22 where Uvāṭa and Mahādharṇa, the well known Commentators of that text, interpret the word दापावस्तर as हे 'दोषावस्तर' दोषेति रात्रिनाम् । तत्र निरासे) रात्र्या वसन्शीलो दापावस्तो तस्य सम्बोधनं हे दोषावस्तर, i.e. the word दापावस्तर is a vocative 'doṣa' is a synonym of night and the root 'vas' is to dwell one who is habituated to dwell at night is 'doṣavastar' and the same addressee is दापावस्तर. Uvāṭa, for the support of his statement calls in sacerdotal quotation as "अग्नी ह वे वेदा" इत्युपम्य तो सगृह्य रात्रि 'प्रविशति' इति यदनेनेति द्वाभेनेत्यने तदय मद्वा दृष्ट्वाह दापावस्तरिति. This legend shows that there is no necessity of conjecturing the meaning of 'shining' for the root 'vas' where we can do very well with the usual

meaning of 'dwelling' Mahidhara also says the same thing by adding to it "देपा रात्रिस्नस्यामपि यसति अजस्रं धार्यमाणत्वान्नोपशाम्यतीति देपावस्तर्"।

Oldenberg has very well pointed out that the authors of Āśvalayana Śrauta Sūtra and Śāṅkhayana Gṛhya Sūtra* use this word clearly as a vocative Āśvalayana, while addressing Agni, uses this epithet and instructs how to address him in the morning and in the evening. He says यदि सायं देपावस्तर्नमः स्वाहेति । यदि प्रातः प्रातर्यस्तर्नमः स्वाहेति । A. S. S. III 124, Oldenberg, in his comment on this word in S. B. E. XLVI, p. 4, admits that he takes the word as a vocative, but does not feel sure of his position. Let us quote the note here fully. 'I have translated 'doṣāvastar' as a vocative, which, as is rendered very probable by the accent, was also the opinion of the diaskeuasts of the Samhita text. The author of the sacrificial formula which is given in Āśval. Śrau. III 124 and Śāṅkh. Gṛh. V 54 evidently understood the word in the same way, there Agni is invoked as 'Doṣāvastar' and as 'Pratarvastar' as shining in the darkness of evening and as shining in the morning. That this may indeed be the true meaning of the word is shown by Rgveda III 494 where Indra is called 'Kṣapām Vastā' the illuminator of nights (Kṣapām is gen. plur., not sing. as Bartholomae Bezzzenberg's Beitrage XV, 203 takes it). The very frequent passages, however, in which case forms of do stand in opposition to words meaning 'dawn' or 'morning'—which words in most cases are derived from the root 'vas', strongly favour the opinion of Gaedicke (Der Accusativus in Veda. 177, note 3) and K. F. Johansson (Bezzzenberg's Beitrage XIV 163) who give to doṣāvastar the meaning 'in the darkness and in the morning'.

* A. S. S. III 124, 2 S. G. S. V 54

This translation very well suits all Rgveda passages in which the word occurs. If this opinion is accepted, doṣavastar very probably ought to be written and accented as two independent words, doṣa vastar. See M Müller, Physical Religion, p 173 etc

We have already shown the absurdity of his statement in the underlined passages as the accent would not allow us to do so, moreover in R V VII 15 15 there is clear repetition and the word 'vastar' is never used independently for 'a day'

Griffith translates this word 'doṣavastar' as a dispeller of night. He does not seem to prefer this meaning of 'shining' or his own meaning 'dispeller of night' in the rest of the two passages. There he renders them by 'eve and morning'. So in VII 15 15 he is obliged to translate the word 'दिवानक्तम्' by 'day and night'. The word 'doṣa' may mean 'the eve' but the word 'वस्तोः' does not and 'वस्तु' never means 'the morning'. Moreover the accent is to be ignored. Even then there is hardly any difference in meaning between 'morn and eve' and 'day and night', to use both of which will mean pure tautology.

Pāṇini's Dhātupāṭha does not give the meaning 'to shine' for 'vas'. It gives only two meanings 'वस', व्याख्यादने and 'वस', निवासि, Macdonell in his Vedic Grammar for Students enlists this root meaning 'to shine', the forms of which are very similar to those of 'वस्य निवास'. As the Indian Scholars were never aware of this meaning they have always taken 'vas' as meaning 'to wear' or 'to dwell' as we have shown above.

V—A COMPARISON OF THE CONTENTS OF THE RĠVEDA-, VĀJASANEYI-,
TAITIRĪYA-, AND ATHARVAVEDA-(CĀTURADHYĀYIKĀ)
PRĀTISĀKHYAS.

By MANGAL DEVA SHASTRI.

Continued from p. 114 of Vol. V.)

7 *Faults in pronunciation.*

	Rġ. Prāt.	VĀj. Prāt.	Taitt. Prāt.	Ath. Prāt.
General nature of faults in pronunciation	XIV 1		...	..
Faults in the pronunciation of sounds in general*	XIV 2—9	Cp 1.26	Cp XVII. 8	..
Faults in the pronunciation of vowels in general†	XIV 10, 11, 54, 56		...	...

* निस्व, व्यास, पीडन, अन्वृत्त, शून, सदृष्ट, विहित, फल, अनुनासिक ।

† अयथानामान्नचन, संदंश, व्यास, पीडन, नितास, अन्यवर्णता, राग ।

	Rg Prāt.	Vaj. Prāt.	Taitt. Prāt.	Ath. Prāt.
Suppression or addition of a short vowel	XIV. 40	...	...	...
Separation of a conjunct consonant by a vowel, or <i>anaptyxis</i> (see also conjunct consonants)	XIV 49	...	...	...
Fault in the pronunciation of <i>a, ā</i>	XIV. 12	...	...	...
Fault in the pronunciation of <i>e</i>	XIV. 45	...	...	...
" " of <i>r, ṛ</i>	" 38	...	...	...
" " of <i>l, ḷ</i>	" 46	...	...	...
<i>Aiy</i> pronounced as <i>ayy</i> or vice versa	" 11, 12	...	...	...

<i>ai</i> pronounced as <i>ayī</i> or vice versa	..	43, 44	..	..
Faults in the pronunciation of : consonants in general*	...	XIV. 15—17, 55	...	...
initial sonant consonants	....	" 18	....	...
initial aspirates	..	" 19	....	...
the first four <i>vargas</i>	..	XIV. 21	....	...
the first <i>varga</i>	..	" 22	.	...
the second and third <i>vargas</i>	...	" 24	.	...
the fourth <i>varga</i>	...	" 23, 25	...	...
voiceless dentals	...	" 39	...	...
a semi-vowel	..	" 50	...	...

* कर्देशे वचन, अन्योन्येन विराग, लेखेन वचन, पीडन, पराक्रम ।

	Rg. Prāt.	Vāj. Prāt.	Taitt. Prāt.	Ath. Prāt.
a group of sounds containing a semivowel ...	14 "	...	...	...
r	24, 26 "	...	...	...
l	27 "	...	...	...
Suppression of y or v	48 "(Cp. also 42, 43) "	...	...	...
Addition of y	XVI. 47 (Cp. also 41, 44) "	...	...	...
insertion of a breathing	XVI. 52 "	...	...	...
mutts in the pronunciation of initial breathings	19 "	...	...	...
voiceless* breathings	20, 29 "	...	...	...

h	...	" 28, 35, 36, 57	...	...	...
Visarjanīya	..	" 30—33, 36 (Cp. Müller)	...	But cp. II. 48	...
Faults in the pronunciation of nasalized sounds	...	XIV. 13	...	...	...
yamas	...	" 34—36, 53	Cp. IV. 162	...	...
Anusvāra instead of nasalizing a vowel	...	" 37	But cp. III. 133	But cp. XV. 2, 3	...
Addition of Anusvāra	...	" 54	...	...	...
Lengthening of a short nasal vowel	...	" 51	...	...	..
Results in the pronunciation of conjunct consonants	...	XIV. 49, 58 (Cp. also 11 16, 44 36, 42, 48, 52, 53, 55, 57)	Cp. IV. 162, 163	...	But cp. II. 38, 39



	Rg. Prāt.	Vaj. Prāt.	Taitt. Prāt	Ath Prāt.
Hiatuses	XIV 59 62	...	..	..
Defects in the utterance of accents (see also under <i>accent</i>)	III. 29-33	...	...	...
Utility of the treatise in view of the impossibility of enumerating all the faults	XIV. 63, 64	...	...	...

8. General;

Certain objections against the teaching of phonetics and their refutation	Rg. Prāt.	Vaj. Prāt.	Taitt. Prāt.	Ath. Prāt.
...	XIV. 68, 69	...	...	....

III SANDHI OR EUPHONIC COMBINATION.

Introductory :

	Rg. Prāt.	Vāṇ. Prāt.	Taitt. Prāt.	Ath. Prāt.
Relation of Pada and Samhitā texts ...	II. 1, 2, Intro stanza 3	I. 155-158	V. 1, 2	Cp. II. 1
Four kinds of combinations or Samhitās ...	...	...	XXIV. 1, 4	...
Nature of hiatus, its duration and varieties ...	II. 3, 4, 13, 14, 79, 80	...	...	...
Different views on the nature of the following a vowel in certain hiatuses ...	II. 81, 82	...	XI. 19 (Cp. G. Gopāla)	...
In case of coalescence of a nasalized vowel with another vowel the result is also nasal. ...	Cp. XIII. 26	IV. 51	X. II (Cp. Whitney)	I. 69

In case of nasalization of *r*-vowels,
the part following the *r* receives
the nasal quality ...
The sound preceding an aspirate ...
becomes a non-aspirate ...

Cp. VI. 2,
XII. 9

IV. 108

XIV. 5

I. 94

I. 71

1. Final vowels :

	Rg. Prāt.	Vāj. Prāt.	Taitt. Prāt.	Ath. Prāt.
Combination of simple final vowels with similar initials	II. 15	IV. 50,51	X. 2	III. 42
Exceptions.	II. 57,59,61,65,66,72,74	IV. 85	X. 13	...
Irregular combination of final <i>a</i> with initial <i>a</i> into <i>ā</i>	II. 71,72	...	...	III. 43
Combination of final <i>a</i> , <i>ā</i> with initial vowels (<i>i</i> , <i>ī</i> , <i>u</i> , <i>ū</i> , <i>e</i> , <i>ai</i> , <i>o</i> , <i>au</i> ...	II. 16,19	IV. 52,53,56	X. 3,7	III. 44-45, 50,51
Exceptions	II. 59,63,71,73,74	IV. 85	X. 13	...
Irregular combination of final <i>a</i> , <i>ā</i> with initial <i>i</i> into <i>ai</i> , with initial <i>ū</i> into <i>au</i> , with initial <i>o</i> into <i>o</i> , or with initial <i>e</i> into <i>e</i>	II. 71,73	V. 54,55,57	Cp. X. 14	III. 52

Combination of final <i>a</i> , <i>i</i> with initial <i>r</i> ...	II. 82	IV. 48	Cp. X. 8, 9	Cp. III. 40-49
Exceptions ...	II. 64	...	...	...
Conversion of a final non-guttural simple vowel into a semivowel before a dissimilar vowel. ...	II. 21-23	IV. 45	Cp. X. 15	III. 39
Exceptions ...	II. 56, 59, 70-72	IV. 85	IX. 16, 17, X. 18	...
Combination of final diphthongs ...	II. 25, 28, 31	IV. 46	IX. 11-15, X. 19-23, 25	II. 21-24, III. 40
Exceptions ...	II. 70, 73, 74	...	...	...
Combination of final <i>e</i> and <i>o</i> with initial <i>a</i> (see also <i>mutual vowels</i>) ...	II. 83	...	IX. 13	...
Exception ...	II. 73	...	...	...
Final vowels not liable to combination ...				

	Rg Prāt.	Vāj. Prāt	Tautt Prāt	Ath. Prāt.
Praghyā vowels	II. 51-54, 56 74	IV 86, 88	X 24	III. 33
Exceptions	II 70, 72	IV 87		...
Prolated vowels	Cp. I. 4	IV 90	X 24	Cp I. 97
Special cases of uncombinable finals	II 32, 57-59, 74	IV 85, 89, 91	X 13, 18	III 34, 36

VI.—AN INDEX TO THE RĀMĀYAṆA.

(Continued from Vol VI.)

BY MANMATHA NATH RĀY.

GAVAYA—The Vānara chief who partook in the coronation ceremony of Sugrīva (IV. 26 35) Lakṣmaṇa passed by his richly furnished house in Kīṣkindhā (IV. 33.9). काञ्चनशैलाम. महावीर्यः Supplied Sugrīva with 5 kros of Vānaras (IV. 39. 23). Sugrīva wanted to send him to the South in search of Sītā (IV. 41 3). Having ran-sacked the Vindhyās, entered the Rkṣa cave along with Hanumān in search of water (IV 50. 1—8). Appointed leader of the expeditionary force by Rāma (VI. 4. 15). तेजस्वी बलदरिपः (VI 26 44). Fought at the south gate under Angada (VI. 41. 39—40) Ran about here and there defending the army (VI 42 31). Attacked Ravaṇa with huge stones but disabled (VI. 59. 42—43). Wounded by Indrajit (VI. 73 59) On the occasion of Rāma's coronation fetched water from the Western seas (VI. 128 55). Created by the gods to help Rāma (VII 36 48)

GAVAKṢA—The Vānara Chief who partook in the coronation ceremony of Sugrīva (IV. 26 35). Lakṣmaṇa passed by his richly furnished house in Kīṣkindhā (IV 33. 9). Lord of the Go-lāngulas भीमपराक्रमः In response to Sugrīva's call supplied 1000 krores of Vānaras (IV. 39. 19). Sugrīva wanted to send him to the South in search of Sītā (IV. 41. 3). Having ran sacked the Vindhyas, entered the Rkṣa cave in search of water (IV 50 1—8). In reply to Angada's appeal told that he could jump 20 Yojanas (IV. 65. 3). Appointed leader of the expeditionary force to the south by Rāma (VI. 4. 15). The lord of the सितमुष्णः महाबलः मोक्षगुणः (VI. 27. 32—33). Fought

at the south gate under Abgada (VI. 41. 39—40). महाकायः भीमदर्शनः गोलार्शुलः महावीर्यः Stood beside Rāma with his soldiers (VI. 42. 28). Ran about here and there defending the army (VI. 42. 31). Wounded by Indrajit (VI. 46. 20). Carefully guarded the Vānara army (VI. 47. 2—4). Attacked Rāvāna with a huge stone but disabled (VI. 59. 42—43). Guarded the gates carefully at the desire of Rāma (VI. 61. 37). Attacked Kumbhakarna but was wounded (VI. 67. 24—28). Wounded by Indrajit (VI. 73. 59). Wounded by Mahāpārśva (VI. 98. 11). Created by the gods 'to help Rāma (VII. 36. 48). Greeted and honored by Rāma (VII. 39. 21).

GĀDHI—Born after the celebration of the Putreṣṭi Sacrifice (I. 34. 5) परमधार्मिकः Father of Viśvāmitra (I. 34. 6) and Satyavati (I. 34. 7). Son of Kuśanābha (I. 51. 19). Admitted the supremacy of Rāvāna (VII. 19. 5).

GĀNDHĀRA—The Land of the Gandharvas. Conquered by Bharata on behalf of his sons (VII. 101. 11).

GĀYATRĪ—Her temple at Agastya's hermitage visited by Rāma (III. 12. 20). Accompanied Rāma on the occasion of his Great Renunciation (VII. 109. 8).

GĀRGYA—A great Ṛṣi of the east who came to greet Rāma on his return home (VII. 1. 2). Preceptor of Rājā Yudhājit of Kekaya: son of Angirasa ब्रह्मर्षिः अमितप्रभः Came to Ayodhyā with rich presents to deliver a message from Rāma's uncle and was respectfully received by Rāma (VII. 100. 1—5). In compliance with the request of Rāma (VII. 100. 6—8) delivered the message of Yudhājit, viz. he should annex the country watered by the Sindhu which was then being ruled by the Gandharvas (VII. 100. 8—13). Led the van of Bharata's army (VII. 100. 20).

GĀLAVA—A great Rṣi of the east who came to greet Rāma on his return home (VII 1 2) Established peace between Rāvana and Māndhātā by acting as the mediator (VII 23 (c) 55—56)

GRĀMANI—A Gandharva Chief who dwelt in the sandal forests of the Rābhya Hills सूयसमप्रम रविसामाग्निगुः (IV 41 42—43) विश्वाचसुसमप्रमः Married his daughter Devavati to Sukeśa धर्मात्मा (VII 5 1—3)

GIRIVRAJA (i)—पुरवर A town founded by Vasu, the son of Kuśa, also called Vasumatī after the name of the founder Surrounded by the five hills through which flows the Śona, also known as the Sumagadhī (I 32 8 9)

GIRIVRAJA (ii)—Vasīṣṭha's messengers arrived at that town [Probably the chief town of Ākaya] (II 68 21 22)

GUHA—The lord of the Nīyada, whom Rāma met at Śrīngaverapura during his exile He accompanied the Princes as far as Citrakūṭa (I 1 30) His meeting with Rāma foreseen by Valmiki (I 3 14)

यलगान्, रामस्यात्मसम सखा, also known as स्वपति (II 50 33) Went to receive Rama on foot with his relatives and officers (II 50 34) Embraced Rāma with suitable words and offered food etc (II 50 36 39) Asked his men to offer fodder and water to Rama's horses (II 50 47) Talked away the whole night with Lakṣmana and Sumantra (II 50 50) Asked Lakṣmana to go to sleep and offered to watch Rama with his men (II 51 2 7) Shed tears when Lakṣmana rected his own and his brother's sorrows (II 51 27) Lakṣmana having communicated Rama's desire to cross the Gaṅga asked his men to get ready a boat (II 52 4 6) When the boat arrived he informed Rama about it and asked him to board it without delay (II. 52 7-9)

Requested by Rāma fetched some milk of the banyan tree (II 52 68) Asked his men to mind their business when Rāma etc had taken their seats on the boat (II 52 77) Talked with Sumantra for a long time after Rāma had crossed the Gargī (II 57 1) Dismissed Sumantra (II 57 3) Ruled over Śrngaverapura etc चीर (II 83 20) Seeing the huge army of Bharata suspected his intentions towards Rāma so commanded his men to guard carefully the ford and advised his men to allow a safe passage to Bharata only if his intentions were good (II 84 1 9) Approached Bharata with presents (II 84 10) Being admitted into the presence of Bharata offered to entertain his army for the night (II 84 15 18) Offered to accompany him to Rāma's place but questioned his intentions with regard to Rāma (II 85 6 7) Praised Bharata for the nobility of his heart (II 85 11 13) Consolated Bharata when he was overtaken with grief (II 85 22) Admired Lakṣmana's devotion to Rāma and in support of his point related the fact that Lakṣmana though requested by him did not go to sleep for Rāma was lying on a bed of straws and then related how they had departed for the forests under his very eyes (II 86 1 25) Pained to find Bharata lying unconscious (II 87 4) In reply to Bharata's enquiries showed him the bed where Rāma lay and narrated the services of Lakṣmana (II 87 14 24) Next morning saw Bharata and enquired if he had slept well (II 89 4 5) Directed by Bharata asked his kinsmen to collect boats in which the army might cross the river (II 89 8 9) Himself brought out a Svastika boat (II 89 12) Engaged by Bharata to locate the dwelling place of Rāma (II 98 4) Followed Bharata on foot to see Rāma (II 98 18) Embraced by Rāma and Lakṣmana (II 99 41) निपादाधिपति (VI 125 4) स रामस्य आत्मसम सखा

(VI 125 5) At the desire of Rama, Hanuman informed him of the safe arrival of his intimate friend (VI 125 22 24)

GUHYAKAS, The—A class of demi Gods attending on Kuvera Played with Kuvera on the Lanks of the tank on the Kailasa hills (IV 43 23) Went into raptures when Rama killed Humbhakarna (VI 67 172) Came to witness the duel between Ati Kaya and Lakṣmana (VI 71 65) Accompanied Brahman to propitiate Vayu (VII 35 64)

GOKARNA—Where Bhagiratha retired to practise austerities (I 42 12) Kesari left the Malyavan for—(V 35 80) Ravana and his brothers practised austerities there (VII 9 47)

GODĀVARĪ, The—Flowed by the Panca Vāt (III 13 18) रम्या पद्मिनी पद्मशोभिता (III 15 11) पुष्पते तरुभिर्गुता (III 15 12) हसकारण्डवाकीर्णं चक्रवाकापशोभिता, मृगयूथनिषीडिता (III 15 13) Rama etc in exile set up their abode in the proximity of—(III 15 11 13) Bathed there daily (III 16 2) शीघ्रस्रोता The rapidity of her flow slowed down on the appearance of Ravana (III 46 7 8) हससारससमुद्रा (III 49 31) सरिता वरिष्ठा (III 63 13) तार्थवती (III 64 3) After the abduction of Sita Rama inquired if she knew the whereabouts of Sita but for fear of Ravana held her peace (III 64 6 11) रम्या Sugriva asked Angada to go there in search of Sita (IV 41 9) Rama's car passed across—(VI 123 40 49)

GOPA—A Lord of the Gandharvas who entertained Bharata with music at the hermitage of Bharadvāja (II 91 46)

GO PRATĀRA—A holy spot in the Sarayu whoever of Rama's followers and companions gave up his life there, proceeded to heaven (VII 110 22 24)

GOMATI The—crossed by the exiled Rāma, situated to the south of the Kosala territory शीतगङ्गा नदी, गोयुता, सागरसगमा (II 49 10 11) Crossed by Bharata on his return journey from Kekaya at Vinata (II 71 16) Saurocana, the Vānara chief dwelt there formerly (VI 26 25) Hanumān crossed it (VI 125 26) On their way to the hermitage Sitā and Lakṣmana spent a night on its bank (VII 46 19)

GO MUKHA—Son of Mātali, and charioteer to Jayanta Indrajit overwhelmed him with arrows (VII 28 10)

GOLABHA—A Gandharva chief who carried on a 15 years' war without intermission with Valin, till he died in the sixteenth year महात्मा माहाबाहु दुर्विनीत (IV 22 27-29)

GAUTAMA (1)—a sacrificial priest to Daśaratha (I 7 5) राजकर्ता (II 67 2) Attended the court on the morning following Daśaratha's demise and advised Vasistha to appoint a king without delay (II 67 6 8) Helped Vasistha in conducting the coronation ceremony of Rāma (VI 128 60) Summoned by Rama entered his presence chamber and was duly received (VII 74 4 5) Witnessed the oath taking ceremony of Sitā in Rāma's court (VII 96 5)

GAUTAMA (2)—Practised austerities with his wife Ahalya in the outskirts of Mithila महात्मा (I 48 14 16, Ahalyā raped by Indra (I 48 17 22) महामुनि While leaving the cottage Indra came upon him (I 48 23) देवदानवदुर्धर्ष तपोयतासमन्वित तीर्थोदकपरिक्लिप्त दीप्यमान श्यामलः (I 48 24) वृत्तसम्पन्न Angry at finding Indra in disguise pronounced a curse on him (I 48 26 27) Condemned his wife to pine for a thousand years till relieved by Rāma, when he promised to take her back (I 48 29 32) Retired to the Himālayas to practise austerities महातेजाः

महातपाः (I. 48 33) Indra rendered मेघवृषणः through his influence (I 49 10) Honored Rāma and restored Ahalyā to favor (I 49 21) Came from the north to greet Rama on his return home (VII 1 5) At first Ahalyā was deposited as a trust with him by Brahman and when his patience had been sufficiently tested, she was given in marriage Indra having raped Ahalyā, he cursed him and his wife and then predicted about her emancipation (VII 30 30 45) Lived near Vaijayantapura—the capital of Nimi (VII 55 5 6). In the absence of Vasiṣṭha acted for him at Nimi's sacrifice (VII 55 11)

GHANA—A Rākṣasa chief whose palace was visited by Hanumān (V 6 23)

GHRTĀCĪ—The divine courtesan who as the wife of Kuśanābha gave birth to a hundred daughters (I 32 11) Her help prayed for by Bharadvāja in the matter of entertaining the retinue of Bharata (II 91 17) Visvāmitra's fancy for her for ten years referred to by Tarā (IV 35 7)

GHORA—A Rākṣasa chief whose house was burnt down by Hanuman (V 54 13)

CAKRA—A Rākṣasa chief whose palace was visited by Hanumān (V 6 24)

CAKRAVĀN, The—A hill situated in the fourth part of the Western Sea There rests a big wheel of a hundred spokes manufactured by Viśvakarman There Viṣṇu captured the conch shell and the wheel after killing the Dānavas, Pañcājana and Hayagrīva Sugrīva asked Suṣeṇa and others to ransack its caves and valleys in search of Sitā (IV. 42 27—29)

CANḌA—A Vānara chief who joined the expeditionary force against Rāvaṇa अर्दीन. (VI 26 27—28)

CANDĀLA, The—Bluish in appearance, rude, wearing blue cloths, with dishevelled hair, wearing garlands offered at the funeral pyre, besmeared in ashes and wearing ornaments made of iron (I 58 10—11)

CANDODARI—कन्दर्शना The Rākṣaṣi guard of Sītā who threatened to devour her if she did not yield to the embraces of Rāvana (V 24 38—41)

CANDANA FORESTS, The—The Vānara population thereof joined the expeditionary force of Rāma under Saṅrocana (VI 20 22)

CANDRA, The—Hills in the Kṣīroda sea, on which grew medicinal herbs (VI 50 31)

CANDRA—Born of the Kṣīroda Sea शीतरश्मिः निशकरः (VII 23 22) Stands 80,000 leagues above the Milky Way (आकाशगगनं) When assailed by Rāvana, burnt him with his 'burning cold' rays—सर्वसत्त्वसुखायह (VII 23 (d) 15—18) शीतायुः दहनात्मकः स्वभावः (VII 23 (d) 20) लोकस्य हितकामः द्विजराजः महाद्युतिः (VII 23 (d) 23) Won the high position by celebrating the Rjāasuya Sacrifice ज्योतिः धर्मचित् (VII 83 7).

CANDRAKANTA—A town, सुरचिरः निरामय (VII 102 5) In the Malla Bhūmi विद्यता दिव्या स्वर्गपुरी यथा (VII. 102 9)

CANDRA KĒTU—Son of Lakṣmana, धर्मविशारदः दृढविक्रम (VII 102 2) मल्ल Made king of the Malla Bhūmi (VII. 102 9)

CANDRA-CĪTRĀ—A country in the West Sugriva sent Suṣeṇa etc. there in search of Sita (IV 42 6).

CĀRAṆAS The—In accordance with the desire of Brahma, produced Vānara children who would render assistance to Rāma वनचारिण (I 17 9 23) Ruled over by Indra (I 45 15) Lived on the heights of the Himālayas (I 48 33) Requested by Indra to get his testicles restored (I 49 1 4) Dwelt in the hermitage of Vasiṣṭha (I 51 23) Appeased the wrath of Śiva and Viṣṇu (I 75 18 19) Witnessed the duel between Rāma and Paraśu Rāma (I 76 10) Prayed for the success of Rāma when he fought with Khara (III 23 27 28) Came to see the fight III 24 19) Praised Rāma profusely and indicated their joy on the destruction of Khara III 30 29 33) Rāvas passed through groves frequented by them (III 35 15) They talked over the abduction of Sītā amongst themselves (III 54 10) Lived on the banks of the Sonā IV 10 33) Haunted the Sudarśana Lake for the sake of pleasure (IV 40 41) Haunted the Mahendra Hill IV 41 22) Haunted the Puṣpataka Hills (IV 41 28) Denizens of the aerial regions (V 1 1) Saw Hanumān disappearing for a moment in the jaws of Śiṃhikā (V 1 184) Were surprised to find Lakṣmī being reduced to ashes by Hanumān and were still more surprised when they found that Sītā had escaped unscathed (V 55 29 32) Paid compliments to Rāma when his army crossed the sea (VI 22 84 85) Prayed for the welfare of the universe while Indrajit fought with Lakṣmana (VI 89 38) Became deeply concerned when Ravana overpowered Rama (VI 102 30) Went into rapture on the death of Ravana (VI 108 30) Denizens of the third atmospheric region (VII 23 (d) 5) Greeted Arjuna on the defeat of Ravana (VII 32 65)

CITRAKŪTA The—Being advised by Bharadvāja, Rāma with his brother and wife set up his abode there (I 1 31) During his stay there Daśaratha died of grief

(I. 1. 32-33). Bharata went to him and pressed him hard to return home. But Rāma refused (I. 1. 33-37). For fear of being disturbed by the citizens, Rāma moved on thence to the Dandaka forests (I. 1. 40). Rāma's visit foreseen by Vālmiki (I. 3. 15). Ten Krośas from Prayāga. गिरिः महर्षिमेधितः पुण्यः पर्यतः शुभदर्शनः शोलादूलानुचरितः चानरक्षितः पेधितः गन्धमादनसन्निभः (II. 54. 28-29). So long as a man looks at its peaks, he thinks of doing noble deeds and his mind is not overtaken by folly (II. 54. 30). Wherefrom numerous Rsis with shrivelled-up heads have proceeded to the heaven after practising austerities for a hundred years (II. 54. 31). मधुमूलफलोपेनः (II. 54. 38). नानानगगणोपेनः किन्नरैः रगमेधितः (II. 54. 39). मयूनादाभिरतः गजराजनिदेधितः (II. 54. 40) पुण्यः रमणीयः बहुमूलफलायुतः Infested with elephants and the deer (II. 54. 41-42). Crowded with streams, water-falls, caves, fissures and rivulets; resounding with the cooing of the Kokilas and the lapwings, and haunted by parties of elephants and herds of deer (II. 54. 42-43). Its scenic beauty described (II. 56. 6-11; 13-15). Rāma etc reached there (II. 56. 12). The pleasant sight of which effaced the memory of separation from Ayodhyā (II. 56. 35). Three yojanas and a half from Bharadvāja's hermitage रम्यनिर्दरकाननः (II. 92. 10). Described by Bharata (II. 93. 7-19). Bharata reached there (II. 99. 14). Before taking his departure Bharata walked round it (II. 113. 3). The Rsis who lived there were oppressed by the Rākṣasas (III. 6. 17). प्राज्यमूलफलोदकः सिद्धाश्विनः देशः मन्दाकिन्यविदूरतः नानापुष्पमुग्धजी (V. 38. 13-14). Rāma's car passed across— (VI. 123. 49-50).

CITRA-RATHA—an old counsellor and charioteer of Rāma. On the eve of his exile, Rāma instructed Lakṣmana to make valuable presents to him (II. 32. 17-18).

CULIN—महाद्युतिः ऊर्ध्वरेताः शुभाचारः Practised the Brāhma austerities (I. 33. 11). Tended by the Gandharvī Somadā (I. 33. 12). Pleased with her devotion asked her the way in which he might recompense her (I. 33. 13-14). मुनिः वाक्यकोविदः (I. 33. 15). In fulfilment of her desire (I. 33. 15-17) granted her a mind-born son, Brahmadatta by name. ब्रह्मपिः (I. 33. 18.).

CAITRA-RATHA (i)—A forest crossed by Bharata on his way back from Kekaya (II. 71. 4).

CAITRA-RATHA (ii)—The gardens of Kuvera in the land of the Uttara Kurus (II. 91. 19). The garlands which could be seen only there appeared in Prayāga by the might of Bharadvāja (II. 91. 48). Destroyed by Rāvana (III. 32. 15-16). Where reigns the Spring season throughout the year (III. 73. 8).

COLĀ—A country in the South. Sugriva asked Angada to go there in search of Sita (IV. 41. 12).

CYAVANA—A great Rṣi who practised austerities on the Himalaya. A scion of the family of Bhṛgu (I. 70. 31-32). In reply to the queen Kālindī's prayer (I. 70. 29-33) predicted that she would give birth to a son "with poison" (स+गर) (I. 70. 34-35). देववर्चस् (I. 70. 32). विप्रः (I. 70. 34). Led a deputation of Rṣis to Rāma (VII. 60. 4). In reply to Śatrughna's query (VII. 67. 1-2), described how Lavana destroyed Māndhātā of the Ikṣvāku line, then advised him to kill him at a time when he would come out leaving his arms behind (VII. 67. 3-26). A descendant of Bhṛgu, consulted by Budha with regard to Ila (VII. 90. 5). Witnessed the oath-taking ceremony of Sītā in Rāma's Court (VII. 96. 4).

CHĀYĀ-GRĀHA—A Rākasi Hanumān's visit to her fore-seen by Vālmiki (I. 3. 28).

JATĀPURA—A **रम्य** town in the West. Sugriva sent Suṣeṇa etc. there in search of Sītā (IV. 42. 13).

JATĀYU—A vulture of the Pañcavaṭī forest killed by Rāvana (I. 1. 53). The carcass burnt by Rāma (I. 1. 54). His death foreseen by Vālmiki (I. 3. 21) On his way to Pañcavaṭī Rāvana met him. महाकायः भीमपराक्रमः (III. 14. 1). In reply to Rāma's enquiries (III. 14. 2) introduced himself as his father's friend (III. 14. 3). As such honoured by Rāma who further asked him to trace his descent and his name (III. 14. 4). Did so accordingly and incidentally narrated the history of the creation (III. 14. 5-32). Son of Aruṇa and Śyēnī and brother of Sampātī (III. 14. 33). Offered to look after Sītā during the absence of Rāma and Lakṣmaṇa (III. 14. 34). Embraced by Rāma closely (III. 14. 35). Appointed protector of Sītā, as such accompanied Rāma into the Pañca-vaṭī (III. 14. 36). Seen by Sītā while she was being abducted by Rāvana and charged to give that piece of information to Rāma and Lakṣmaṇa (III. 49.36-40). Roused from sleep by the cries of Sītā, saw her being abducted by Rāvana (III. 50.1). पर्वतशृंगमः तीक्ष्णतुण्डः खगोत्तम. यनेस्पतिगतः (III. 50.2). Advised Rāvana not to molest the innocent Rāma and then challenged him to fight a duel (III. 50.3-28). पुराणे धर्मे स्थितः सत्यसंश्रयः (III. 50.3). गृध्रराजः महाबलः (III. 50.4). Born 60,000 years ago, since then he had been ruling over his ancestral dominions (III. 50.20). Fought a hard-contested battle with Rāvana in the aerial regions in the course of which scratched his body mercilessly, broke two bows and his chariot; killed the horses and the charioteer, and unseated Rāvana from his car. Praised by all creatures for his bravery. Wounded Rāvana with his bills and talons, lopped off his set of left arms. At last his wings and talons were cut off by Rāvana and he dropped down mortally wounded (III. 51.1-43)

महतेजाः (III. 51.13). बली (III. 51.15). श्रीमान् पत्नीराजः (III. 51.18). वीर्यवान् (III. 51.33). नखपक्षमुखायुधः (III. 51.35). अरिन्दमः (III. 51.38). अतूलवीर्यः (III. 51.41). नीलजीमूतनिकाशकल्पः सपाण्डुरोरस्कः उदारवीर्यः (III. 51.45). His loss mourned by Sītā (III. 51.46) Finding Rāma rushing at him with his bow and arrow drawn ready for use, informed him of the abduction of Sītā by Rāvaṇa, the story of his resistance and the mortal wounds inflicted by the enemy (III. 67.13-20). Embraced by Rāma (III. 67.21). In reply to Rāma's anxious enquiries (III. 68.1-7) told that Rāvaṇa had taken her towards the south by the aerial route, foretold that Rāma would recover Sītā in no time by destroying the might of Rāvaṇa. So saying died vomiting blood mixed with flesh (III. 68.8-17). His death mourned by Rāma and Lakṣmana who duly performed his last rites (III. 68.18-38). His whole hearted devotion to the cause of Rāma highly praised by Aṅgada in the presence of Sampātī (IV. 56.9-14). धर्मज्ञः (IV. 56.12) गुणज्ञः श्लाघनीयः विक्रमैः (IV. 56.21). His death at the hands of Rāvaṇa described by Aṅgada (IV. 57.9-11). Accompanied by his brother, Sampātī, vanquished Indra, but was overcome by Śarṇya (IV. 58.4-6). कामरूपिन् (IV. 60.19) Dropped down senseless in Janasthāna (IV. 61.16) Remembered gratefully by Sītā (V. 26.16-17).

JATI—A great Nāga chief vanquished by Rāvaṇa (VI. 7.9).

JANAKA I—Son of Mithi and founder of the royal line of the Janakas. His son was Udāvasu (I. 71.4)

JANAKA II—Raja of Mithilā शूर. सत्यवादी महामातः (I. 13.21). His future relation with Daśaratha predicted by Vasiṣṭha. Sumantra deputed to fetch him to Ayodhya to witness the performance of the Aśvamedha (I. 13.22)

परमधर्मिष्ठः Celebrated a sacrifice which was attended by
 Viśvāmitra, Rāma and Lakṣmaṇa (I. 31. 6). In possession
 of a wonderful jewel of bows (I. 31. 7). महात्मा (I. 31. 11).
 Ruled over Mithilā (I. 48. 10). Received Viśvāmitra etc.
 warmly, accompanied by due forms (I. 50. 6-8). Offered
 them seats and then asked the Ṛṣi to wait till the Devas
 appeared to claim their due shares (I. 50. 12-16). Enquired
 about Rāma and Lakṣmaṇa (I. 50. 17-21). Viśvāmitra
 after relating their adventures told him that they had come
 to examine the Great Bow (I. 50. 22-25). Having eulogised
 Viśvāmitra took leave of him to attend the sacrificial session
 (I. 55. 31-39) वैदेहः मिथिलाधिपः (I. 65. 39). Next morning
 received Viśvāmitra and the Princes in audience. धर्मात्मा
 (I. 66. 1-3). महात्मा (I. 66. 4). On being requested by
 Viśvāmitra to show the bow to the Princes (I. 66. 4-6)
 related the history of the bow and concluded by promising
 to marry Sītā to Rāma if he could bend the bow (I. 66. 7-26).
 At the request of Viśvāmitra, asked his men to bring the
 bow—garlanded and besmeared in scents (I. 67. 1-2). When
 the bow was brought in (I. 67. 3-5) in glowing terms
 described its potency, how it had baffled the attempts of
 the Devas and the Asuras, what to speak of men ; then asked
 Viśvāmitra to show it to the Princes (I. 67. 7-11). The
 noise produced by the cracking bow did not overpower him
 (I. 67. 19). वाक्यज्ञः Congratulated Rāma on his success
 and requested permission to send his men to Ayodhyā to
 bring Daśaratha over to Mithilā (I. 67. 20-26). With the
 consent of Viśvāmitra, did so (I. 67. 27). Learning that
 Daśaratha had reached Videha, made arrangements for
 receiving him formally. श्रीमान् (I. 69. 7). Received him
 warmly and proposed to celebrate the marriage next morning
 (I. 69. 8-13). Performed the rites and ceremonies connected
 with marriage at night. महातेजाः (I. 69. 18). Next morning

sent for his brother Kuśadhvaṇa from Sāṅkāśya (I. 70. 1-4). On his arrival the two brothers seated themselves on the thrones and sent for Daśaratha and the Princes (I. 70. 9-12). धर्मवत्सलः (I. 70. 9). अमितद्युतिः (I. 70. 10). वीरः (I. 70. 11). On hearing out Vasīṣṭha who recited the genealogical table of the Ikṣvākus (I. 70. 14-45) traced his own descent from Nimi and described how he annexed Sāṅkāśya and gave it away to his brother (I. 71. 1-19). Promised to give Sitā in marriage to Rāma and his second daughter, Ūrmilā, to Lakṣmaṇa (I. 71. 20-22). Requested Daśaratha to perform the rites and ceremonies preceding the marriage ceremony which was to take place on the third day (I. 71. 23-24). At the request of Vasīṣṭha and Viśvāmitra consented to give the two daughters of Kuśadhvaṇa in marriage to Bharata and Śatrughna (I. 72. 11-12). Honored the two Ṛṣis (I. 72. 15). असंख्येयगुणः (I. 72. 18). Vasīṣṭha having sought for permission to introduce the groom's party, gladly gave it and said that he too was ready with the girls (I. 73. 10-16.) महातेजाः परमधर्मवित् (I. 73. 13). Requested Vasīṣṭha to conduct the ceremony (I. 73. 18-19). When the fire was lit up and the offerings were made by Vasīṣṭha, he placed Sitā in front of the fire facing Rāma, then he formally requested Rāma to accept his daughter Sitā as his life-long companion. So saying he sprinkled the holy water on them (I. 73. 24-28). Asked Lakṣmaṇa to put his hands in those of Ūrmilā (I. 73. 30-31), Bharata in those of Māṇḍavī (I. 73. 31-32); Śatrughna in those of Śrutakīrti (I. 73. 32-33). Gave suitable presents to his daughters while they were leaving for Ayodhyā (I. 74. 3-7). Not invited by Daśaratha while the latter intended to appoint Rāma as the Crown-Prince (II. 1. 48). Presented with a few weapons on the occasion of a sacrifice by Varuṇa, which he passed on to Rāma at the time of latter's marriage (II. 31. 27-30).

Remembered by Kausalya on the death of Daśaratha (II. 66. 7; 11). वृद्धः श्रुत्वा पुत्रः (II. 66. 11). Sita introduced herself as the daughter of—; महात्मा (III. 47. 3). Rāma guessed the grief of Janaka when he would learn the fate of his daughter (III. 62. 12-14). Remembered by Rāma while mourning the loss of Sītā (IV. 1. 106). The jewel given him by Indra, was transferred to Sītā at time of her marriage (V. 66. 4-5). Dismissed by Rāma with due honour (VII. 38. 2-7).

JANAMEJAYA—The blind old father prayed that his son who had been killed by Daśaratha might go to the abode where Janamejaya dwelt (II. 64. 42).

JANASTHĀNA—Śurpanakhā was an inhabitant of that place (I. 1. 46). Had a colony of 14000 Rākṣasas who were killed by Rāma (I. 1. 47—48). For fear of the Rākṣasas the ascetic-colony moved from—(II. 116. 11—25). Inhabited by Khara and other Rākṣasas (III. 18. 25). The news of the massacre of the Rākṣasas communicated to Rāvaṇa by Akampana (III. 31. 1—2). The same fact communicated to Mārīca by Rāvaṇa (III. 31. 40). Having Killed Mārīca Rāma hastened towards—(III. 44. 27). Charged by Sītā to carry the news of her abduction to Rāma (III. 49. 30). राक्षसैः बहुभिः कीर्णम्, नानाद्रुमलतायुतम् (III. 67. 5—6). Rāma's aerial car passed across—(VI. 123. 42—45). Modern name of the Daṇḍaka (VII. 81. 20).

JAMADAGNI—Son of Ṛcika and father of Paraśu-Rāma. Received the great Vaiṣṇava Bow from his father. Killed by Rājā Kārtavīrya Arjuna when he had laid aside his weapons. महात्मा अप्रतिकर्मा तपोबलसमन्वितः (I 75 22—24). Came from the north to greet Rāma on his return home (VII. 1. 6).

JAMBU-MĀLI—A Rākṣasa chief whose palace was visited by Hanumān (V. 6. 21.) At the desire of Rāvaṇa (V. 42. 44) fought a duel with Hanumān and was killed

(V 44 1—18) Son of Prahasta यली महादष्ट धनुर्धर
 (V 44 1) रत्नमात्याम्बरधर सखी रुचिरकुण्डल महान
 विवृत्तनयन चण्ड. समरदुर्जय (V 44 2) महातेजा (V 44 6)
 महायत्न (V 44 13) महारथ (V 44 18) Hanuman set
 fire to his house (V 54 11) Fought a duel with Hanuman
 (VI 43 7) Wounded Hanuman on the breast (VI 43 21)

JAMBŪDVIPA—Surrounded by hills, dug open by
 Sagara's sons (I 39 22) Lies to the north of Saumanas Mt
 (IV 40 59)

JAMBŪ PRASTHA—A village where Bharata on his
 way back from Kekaya broke his journey (II 71 11)

JAMBHA—A Vanara chief who hurried on the invading
 army to the South during its march to Lanka (VI 4 36)

JAYANTA (i)—A counsellor of Daśaratha (I 7 3) Went
 out to receive Rama on his return (VI 127 11)

JAYANTA (ii)—A messenger sent by Vasiṣṭha on the
 death of Daśaratha to bring back Bharata to Ayodhya (II 68 5)
 Reached Raja grha (II 70 1) Well received by the Raja
 and the prince, approached Bharata delivered Vasiṣṭha's
 message and handed over the presents to him (II 70 2 5)
 Replied to Bharata's enquiries and requested him to make
 haste (II 70 11 12)

JAYANTA (iii)—Son of Indra and Śacī अपराजित ।
 Fought a duel with Megha nada at the head of the divine
 army At last abducted by his maternal grandfather,
 Puloma (VII 28 6 20)

JAYĀ—A daughter of Dakṣa Gave birth to hundreds
 of weapons (I 21 15) Having been granted a boon she
 produced fifty invincible weapons as sons for the destruction
 of the Asuras (I 21 16)

JALODA SEA The—One found oneself there after
 crossing the Kṣīroda ocean सर्वभूतभयापह । In the waters

of which Brahman placed the ocean fire arising out of the wrath of Aurva Rsi. Where one hears the continuous sound of lamentation raised by the water animals for fear of being burnt to death (IV 40 47 49) Sweet watered (IV 40 50) Sugriva asked Vinata to go there in search of Sita (IV 40 16)

JAVA—Father of Viradha the Rākṣasa (III 35)

JAHNU—A Rsi whose sacrificial area was overflowed by Gaṅga. Being angry he drank off the water. Appeased by the Devas etc. who conceded that Gaṅga was his daughter. Released her by way of the ears (I 43 25 38)

JĀTA RŪPA ŚILA, The—Hills situated to the north of the Jaloda Seas. 13 Yojanas in length सुमहान् कनकप्रभ । There dwelt the moon white snake which supported the Earth. Sugriva asked Vinata to go there in quest of Sita (IV 40 50 51)

JABALI—A sacrificing priest of Daśaratha (I 75) Came to Ayodhya when sent for by the king for performing the Asvamedha (I 86) On the way to Mithila the conveyance carrying him preceded that of Daśaratha (I 69 56) On the morning following the death of Daśaratha attended the court and advised Vasīṣṭha to appoint a king without delay (II 67 58) ब्राह्मणोत्तम (II 108 1) In support of Bharata tried to persuade Rama to return to Ayodhya by preaching his Epicurian views. In short he wanted Rama to believe that he owed no duties to his father who was dead and gone and that in pursuit of visionary ideals he ought not to resign things which were sure to come (II 108 2 18)

[Jabali did not believe in the efficacy of Śraddhas. Sacrifices, ascetism, gifts and worshipping the gods (II 108 14 16)] Seeing that Rama had taken his argument in an

unfavourable light, excused himself by saying that he was not an atheist, but did reason in that way simply to persuade him to return to Ayodhyā (II 109. 37 39). Returned to Ayodhyā with Bharata दृढव्रतः (II. 113. 2). Helped Vasiṣṭha in conducting the coronation ceremony of Rāma (VI 128 60). Summoned by Rāma entered his presence-chamber and was duly received (VII. 74. 4-5). Consulted by Rāma on the eve of his Aśvamedha sacrifice (VII 91. 2) Witnessed the oath taking ceremony of Sitā at Rāma's court (VII. 96 2).

JĀMBAVĀN—A bear created by Brahmā from his lawn (I. 17. 7). Partook in the coronation ceremony of Sugrīva (IV. 26. 35) Lakṣmana passed by his richly decorated house at Kiṣkindhā (IV. 33 11). ऋत्विजः महातेजा. Supplied 10 Krores of soldiers to Sugrīva (IV. 39. 26-27) Sugrīva wanted to send him to the south in search of Sitā, महातेजाः (IV. 41. 2). Having ran-sacked the Vindhyās entered the Rkṣa cave in search of water (IV. 50. 1-8). The words of Sampātī put him in high glee and anxiously enquired if any body had seen Sitā being abducted by Rāvana (IV. 59. 1 4). The oldest of all the Vānara chiefs. In reply to Aṅgada's appeal told that even at that advanced age he could easily jump across 90 yojanas (IV 65 10 17) In reply to Aṅgada's offer (IV 65 18 19) persuaded him that he should give his servants the first chance (IV 65 20-27). पायवस्तुविदः (IV. 65 20) महाप्राज्ञः (IV 65 28) In reply to Aṅgada's protest (IV. 65 28 32) suggested the name of Hanumān who alone could carry out the task (IV 65 33. 35) Describing the early life of Hanumān and his marvelous adventures, appealed to him to gird up his loins for jumping across the sea—since he had become old and cripple (IV. 66 1-37) Went round the earth 21 times at the time of Vamana Avatāra and threw heaps of medicines into the sea

by churning which, the Amṛta was produced (IV. 66. 32-33). Finding Hanumān ready to take a leap across the sea extended a hearty send-off and promised to do penance standing on one leg till he returned safely (IV. 67. 30-35). On hearing the loud roars of Hanumān on his return journey (V. 57. 14-18) told the Vānaras about his success (V. 57. 22-23). हरिधेष्ठः (V. 57. 22). Asked Hanumān to describe to them in detail everything that happened since he left them (V. 58. 3—6). अर्थयित् (V. 60. 14). In reply to Aṅgada's proposal (V. 60. 1-13) said that they should carry out the orders of Rāma and Sugrīva to the very letter, so proposed that they should return without delay with this piece of news (V. 60. 14-20). Placed in charge of the flank of the invading army by Rāma (VI. 4. 20). Did as directed (VI. 4. 34). शास्त्रबुद्ध्या विचक्षणः (VI. 17. 45). In reply to Rāma's request (VI. 17. 31-33) thought they had reasons to suspect the motives of Bibhiṣana (VI. 17. 45—46). Placed in charge of the flank of the army (VI. 24. 17). Younger brother of Jāmbavān, mightier than his brother (VI. 27. 10.) प्रशान्तः गुरुवर्ती संप्रहारेषु अमर्षणः (VI. 27. 11). Helped Indra during his wars with the Asuras (VI. 27. 12). Son of Gadgada (VI. 30. 20). Was to lead the attack against the central fortress along with Bibhiṣana (VI. 37. 32). Fought near the central stronghold with his army (VI. 41. 44 45). Wounded by Indrajit (VI. 46. 19). Carefully guarded the Vānara army (VI. 47.2-4). At the desire of Sugrīva (VI. 50. 8—10) re-assembled the disorganised Vānara army (VI. 50. 11). Killed Mahānāda (VI. 58. 22). Wounded by Indrajit (VI. 73. 45). स्वभाव जगत्या युक्तः, वृद्धः, Covered with arrows, appeared like extinguishing fire (VI. 74. 14) In reply to Bibhiṣana's query (VI. 74. 15) haltingly said that he could recognise him by his voice as he had lost his eyes; further enquired if Hanumān till then lived (VI. 74.

16 18) In reply to Bibhīṣana's query (VI 74 19 20) said that he cared much for the life of Hanumān because every wrong would be set right if he lived (VI 74 21 23) When Hanumān came (VI 74 24) directed him to go to the Oṣadhi Parvata and requested him to fetch four medicines that would revive the Vanaras (VI 74 26—34) At the desire of Rāma (VI 76 56 57) ran to the assistance of Aṅgada (VI 76 60) In obedience to Rāma's order (VI 83 1 3) proceeded to the battle field with his Rkṣas to render assistance to Hanumān (VI 83 4) But stopped on the way by Hanumān, he returned (VI 83 5 6) In response to Bibhīṣana's appeal (VI 89 7-19) fought with his Rkṣas against the followers of Indrajit (VI 89 20 24). His joy knew no bounds when Lakṣmana recovered (VI 91 28) Crushed to death the horses and demolished the chariot of Mahā-Parśva (VI 93 8 9) Overpowered by Mahā Parśva with arrow shots (VI 98 11 12) On the occasion of Rāma's coronation fetched the water of 500 rivers (VI 128 52 53) Returned home after being duly honoured with the bestowal of gifts (VI 128 85 86). Greeted and honoured by Rama (VII 39 21) Asked by Rama to stay on in the world ब्रह्मसुतः पृच्छ (VII 108 33).

JYOTIR MUKHA—A Vanara chief, son of Sūrja, who joined the expeditionary force (VI 30 32) Attacked Rāvana with a huge stone but disabled (VI 59 42—43). Wounded by Indrajit (VI 73 60)

TAKṢA—Son of Bharata, वीरः (VII 100 16). Consecrated by Rama (VII 100 19) Accompanied the invading army to Kekaya (VII 100 20)

TAKṢAKA—Defeated by Rāvana and his wife captured by force (III 32 14), (VI 7. 9)

TAKṢAŚILA—A town in Gāndhāra founded by Bharata Described (VII. 101 10—15)

TAPANA—A Rākṣasa chief who fought a duel with Gaja (VI. 43 9)

TAMASĀ, The—A river not far from the Gaṅgā, where Vālmīki used to take his bath (I. 2 3—4). Its clear water and unstained bank praised (I 2 5) Rāma arrived at its bank on the evening of the day of his exile (II. 45. 32). Crossed it the next morning शीघ्रगामा आकुलावर्ता (II. 46. 21)

TARASA—A Vānara chief who fought under Hanuman at the Western gate (VI 41 40—41)

TĀṬAKĀ—यक्षिणी कामरूपिणी, Possessed the strength of a hundred elephants, wife of Sunda Mother of the Raksasa—Marica (I 24 25—27) Devastated the countries Maladās and Karūṣās (I 24. 29) Stood obstructing the path Rāma asked to kill her दुष्टचारिणी (I 24 30) Daughter of Suketu, the Yakṣa chief, वलोरकटा came to possess the strength of a thousand elephants by the grace of Brahman On her attaining youth and beauty, married to Sunda यशस्विनी । Soon after she became the mother of Mārīca Sunda being struck dead, with her son rushed at Agastya Changed into a Rākṣasī by the great sage Thus, out of spite she devastated the region colonised by Agastya पुरुषादी, महायक्षी, विकृता, विकृतानना, दुर्वृत्ता, परमदारुणा, दुष्टपराक्रमा, शापसंस्पृष्टा (I 25 6—16) अधर्म्या धर्मं हि अस्यां न विद्यते (I 25 19) On hearing the twang made by Rāma with his bow string, got angry and then ran in the direction from which the sound came (I 26 7—8) मैत्रं दादणम् ययुः, मिथेरन्दर्शनादस्या. भीरुणां हृदयानि च, दुराधर्षा, भाषावल-समन्विता (I 26 10—11) On hearing the conversation that Rāma had with Lakṣmana regarding her (I 26 9—12) she made a rush at the Princes making a loud noise and whit

uplifted arms Then enveloped them in a cloud of dust and hurled stones at them (I 26 13—16) Rama stayed her stones and lopped off her arms, while Lakṣmana cut off her nose and ears कामरूपधरा Assumed various forms and at last vanished Roamed about hurling stones at them दुष्टचारिणी, यज्ञविघ्नकारिणी, Captured in a net work of arrows Rushed at the brothers with the speed of lightning Struck dead with an arrow that pierced her heart भीमरुकाश (I 26 7—26)

TAMRA PARNĪ The—A river in the extreme South प्राहजुष्टा, महानदी । Sugriva asked Angada to cross it after propitiating Agastya, in search of Sītā (IV 41 17) Falls into the sea चित्र चन्दनवने प्रच्छन्नद्वीपवारिणी (IV 41 17—18)

TĀMRA—Daughter of Dakṣa and wife of Kaśyapa (III 14 10—12) Did not mind the proffered boon of her husband (III 14 12—13) Gave birth to five daughters—Krau cī Bhaṣṭī Śyenī Dhṛta raṣṭrī and Śukī (III 14 17—18)

TĀRA—A Vanara chief son of Brhaspati (I 17 11) Accompanied Sugriva to Kākindha (IV 13 4) At the request of Lakṣmana hastened with a beautiful palanquin in which the corpse of Valin was carried to the riverside (IV 25 20—26) Lakṣmana passed by his richly decorated mansion in Kākindha (IV 33 11) Joined Sugriva with five kṛors of Vānaras ताराद्युति (IV 39 30—31) Went to the South in search of Sītā (IV 45 6) Accompanied Angada and Hanumān to the south (IV 48 1) Searched in vain the waterless and treeless tracts of the Vindhya (IV 48 2—23) Having ransacked the Vindhya entered the Rkṣa cave in search of water (IV 50 1—8) Coming out of the Rkṣa cave approved of Angada's proposal of never returning home and proposed to take refuge in Māyā's cave once more

(IV 53 25—26) ताराधिपवर्चस् (IV 54 1) In reply to Ravana's enquiry (VII 34 1—3) replied that his match, Valin had gone to office the morning prayers to the four seas and that if he was impatient to meet his antagonist then he might repair to the western sea (VII 34 4—10) Created by the gods to help Rama (VII 36 47)

TĀRĀ—Wife of Valin—he took leave of her (I 1 69) Her grief foreseen by Vālmiki (1 3 24) Valin before going out to fight Dundubhi sent her away (IV 11 37) While Valin was going out to meet Sugriva in a duel, advised him not to fight with him as he had secured the alliance of Rama and Lakṣmana, but to conciliate him by appointing him the Yuvaraja (IV 15 6—30) ताराधिपनिभानना (IV 16 1) Valin having sworn to spare his brother's life (IV 16 1—10) she retired after embracing him and performing the *Svastyayana* ceremony (IV 16 11—12) प्रियवादिनी दक्षिणा (IV 16 11) मन्त्रवित् विजयपिणा (IV 16 12) सर्वज्ञा (IV 17 41) तपस्विनी (IV 18 55) Dropped down from an eminence on hearing the news of the assassination of Valin (IV 19 3—4) Tried to stop the Vanaras who were leaving town out of fright सती (IV 19 6—9) जीवपुत्री (IV 19 11) रुचिरानना (IV 19 15) चादहासिनो (IV 19 17) On hearing the nervous answer returned by the Vanaras out of despair went to her dying husband weeping bitterly (IV 19 17—21) Cutting Rama and Sugriva ran towards Valin and on seeing him fell flat on the ground and began to weep (IV 19 25—27) भामिनी (IV 20 2) Mourned the loss of her husband along with her co-wives (IV 20 1—25) अग्नि-दयवर्णा (IV 20 26) Took to fasting out of grief (IV 20 26) Refused to leave the side of her dying husband (IV 21 12—16) when consoled by Hanuman (IV 21 1—11) पण्डिता (IV 21 5)

अनिन्दिता (IV. 21 8) सुपेण्डुहिता चेयमर्थसूदमविनिश्चये ।
 औत्पातिके च विविधे सर्वतः परिनिष्ठिता (IV 22 13) On the
 death of Valin fell frantically on the corpse (IV 22 31)
 Then smelling his face fondly bitterly regretted her
 widowhood and the helpless condition of her only child
 (IV 23 1-17) When Nila had extracted the deadly barb
 from Valin's heart (IV 23 17-19) bathed the wound with
 tears, then asked Angada to take leave of his father and in
 touching words mourned his loss (IV 23 20-30) लोकश्रुता
 (IV 23 1) Rama saw her lying in the battle field
 embracing the corpse of Valin, surrounded by the ministers
 who were trying to separate her (IV 24 25-26) कपिसिंहनाथा
 अदीनसत्त्वा (IV 24 26) मृगशावनेत्रा (IV 24 28) While
 being removed recognised Rama and rushing towards him
 frantically prayed that she too, might be put to death like
 Valin And then assured him that by so doing he would not
 commit a fresh sin as she was part and parcel of Valin's soul
 (IV 24 27-41) आर्या (IV 24 29) मनस्विनी (IV 24 30)
 वीरपत्नी सुवेशरूपा Held her peace when consoled by Rama
 (IV 24 44) Followed the funeral procession of Valin
 weeping bitterly (IV 25 35-36) Mourned the death of
 her husband when the bier was placed on the river bank
 till separated by other Vanaris (IV 25 39-48) Offered
 water in memory of Valin (IV 25 51-53) Appropriated
 by Sugriva on the death of Valin (IV 29 4) Saluted by
 Angada (IV 31 37) At the desire of Sugriva went out to
 meet Lakshmana प्रियदर्शना, सुभ्रू, अनिन्दिता, प्रसन्नन्ती, मद-
 विह्वलाक्षी, प्रलम्बकाञ्चीगुणहमसूत्रा सुलक्षणा, नमिनागयष्टि (IV 33
 31-38) In her drunken state enquired about the cause
 of Lakshmana's wrath (IV 33 40-41) कार्यतरयज्ञा (IV 33
 49) In reply to Lakshmana's charges against Sugriva
 (IV 33 43-49) made excuses on his behalf and assured

him that steps had already been taken to muster the Vānaras from all quarters, then requested him to see the king in the harem (IV 33 50—61) Tried to appease the wrath of Lakṣmana (IV 35. 1—23). Her appropriation by Sugriva during the temporary absence of Vālin recalled (IV. 46 9). At the desire of Sugriva (VI 123 29—32) got ready with other Vānara ladies and took her seat on the car bound for Ayodhyā सर्वांगशेभना (VI. 123 33—37).

TĀREYA—A Vanara chief, created to help Rāma (VII. 36 47)

TĀRKṢYAS, The—Produced Vānara children who could render aid to Rāma (I 17. 21).

TĀLAJANGHĀS—The Rājā of which country defeated Asita (I 70 27-29)

TIMIDHVAJA—Vide Sambara (II 9. 12-13).

TUMBURU—A Gandharva chief, whose services were requisitioned by Bharadvāja in the matter of entertaining the army of Bharata (II 91 18) Sang in the presence of Bharata (II 91 46). Cursed by Kuvera assumed the form of Virādha for his excessive attachment for Rambha (III. 4 16 19)

TRNABINDU—Lived in his hermitage near the Meru Hills (VII 2 7) राजर्षिः (VII 2 14) On finding that his daughter manifested all signs of pregnancy (VII 2. 17) enquired what the matter was (VII 2. 19) On hearing the answer of his daughter (VII. 2 20 22) through meditation came to know the actual facts, then taking the girl with him to Pulastya requested him to accept her as his wife (VII 2 23 26) तपसा द्योतितप्रभः (VII 2 23)

TRNABINDU'S DAUGHTER—Ignorant of the curse of Pulastya (VII 2 12-13) went near her father's hermitage in search of her companions Instantaneously she was

big with a child Being perturbed approached her father (VII 2 14 18) In reply to her father's anxious enquiries (VII 2 19) faithfully described what had come to pass (VII 2 20 22) Married to Pulastya (VII 2 27) pleased him mightily through her selfless devotion (VII 2 28 29) By favour of Pulastya gave birth to a son Viśravā by name (VII 2 32)

TORANA—Bharata on his way back from Kekaya passed through the south of this village (II 71 11)

TRIKŪṬA—Name of a hill in Laṅka seated on which Hanuman took a view of Laṅka (V 2 1) On the pointed peak of which was situated Laṅka (VI 39 17 19) Its caves rang with the din of battle (VI 44 26)

TRIJAṬĀ (i)—A Brahmana of the Gargya family, tawny coloured, lived in the forests on roots etc. which he dug up (क्षतवृत्ति) (II 32 29) The old man had a young wife and a brood of children (II 32 30) At his wife's suggestion approached Rama and related his poverty (II 32 30 35) Lustrous like Bhṛgu and Angirasa (II 32 33) At the suggestion of Rāma threw his stick which covered the cow preserve of Rama on the other bank of the Sarayū (II 32 37 38) Received all those cows (II 32 39) Retired with his wife blessing Rāma profusely महामुनि (II 32 43)

TRIJAṬĀ (ii)—A Rākṣasi Her dream foreseen by Vālmiki (I 3 31) वृद्धा Finding that the Rākṣasis were scolding Sītā told them that she had dreamt horrible dreams (V 27 4 6) On enquiry (V 27 7 8) described her dreams that indicated the victory of Rama over the Rākṣasas and the destruction of Rāvana and his relatives Then asked the Rākṣasis not to behave rudely with their captive (V 27 9 46) Sent for by Rāvana (VI 47 6) At the desire of Ravana (VI 47 5 10) placed Sītā on the Puṣpaka car and kept her company

during flight (VI. 47. 11-14). Never told a lie before nor was she prepared to do so in future (VI. 48.29). Advancing various reasons tried to impress the idea on Sītā's mind that the princes were not dead (VI. 48. 22-33). Returned to the Aśoka Park along with Sītā (VI. 48. 35-36).

TRIPURA—The three cities which Śiva pierced with the bow and arrows given him by the Devas (I. 75. 12). Referred to (III. 64. 72) (V. 54. 30) (VI. 71. 74).

TRISANKU—Thought of proceeding to heaven by celebrating a sacrifice. सत्यवादी जितेन्द्रियः (I. 57. 10-12). Vasiṣṭha having ridiculed the idea (I. 57. 12-13), approached his hundred sons who also refused to undertake the task. Finding him determined to carry out his purpose with extraneous help, they cursed him (I. 58 2-9). On the morning following became a Candala (I. 58. 10-11). Deserted by the ministers and citizens (I. 58. 11-12). All alone approached Viśvāmitra who pitied him. Rājā of Ayodhyā (I. 58. 12-16). At the desire of Viśvāmitra, narrated his previous history, then appealed to him to take up his cause merely to establish the superiority of Human Endeavour over Providence. मया चेष्टं कृतशतम् अनृतं नोक्तपूर्वम् प्रजा धर्मेण पालिता गुरुवश्च महात्मानः शीलवृत्तेन तोषिताः (I. 58. 17-24). वाक्यज्ञः (I. 58. -17). Viśvāmitra promised to take up his cause सुधार्मिकः नृपपुंगवः (I. 59 2-5). Deputed to heaven on the responsibility of Viśvāmitra (I. 60. 15-16). धर्मिष्ठः वदान्यः (I. 60. 2). Extradicted by Indra and other Devas, fell head foremost (I. 60 16-18). His fall stayed by Viśvāmitra (I. 60. 20). Out of wrath created a fresh heaven for him with its stars and planets and then proceeded to create a fresh set of Devas (I. 60. 21-23). On this the Devas approached him and a compromise was arrived at according to which the Rājā was to live head downwards in the midst of the fresh heaven created by the Rṣi

(I 60 f30 33) Son of Prthu and er of .Dhundumārāaht
(I 70 24)

TRISIRĀ (i)—A Rākṣasa of Janasthana killed by Rama
(I 1 47) His death foreseen by Valmiki (I 3 20) A
general of Duṣana (III 23 33) Only he along with Khara
remained alive of the 14,000 soldiers of Khara (III 26 35
37) वाहिनीपति (III 27 1) Persuaded Khara to allow
him to fight with Rama before he himself went to give battle
(III 27 1 5) Having received the permission (III 27 6)
drove towards Rama discharging sharp arrows and making
a fearful noise (III 27 7—8) Put up a stiff fight and
wounded Rama on the forehead (III 27 10 11) 14 arrows
discharged by Rama pierced his heart his horses and charioteer
killed (III 27 13—15) His three heads lopped off by
means of 3 arrows (III 27 16 18)

TRISIRĀ (ii)—यशस्वी शशिप्रकाश Accompanied Rāvana
to the battle field holding a sharp pike in his hand and rid-
ing on a bull (VI 59 19) Nephew of Kumbhakarna who
mourned the loss of his uncle (VI 68 7) Consoled Rāvana
and offered to go to the battle field himself (VI 69 1 7) A
son of Ravana शक्रतुल्यपराक्रम धीर अन्तरिक्षगत मायाविशारद
त्रिदशदर्पण समरदुर्मद सुयलसम्पन्न विस्तीर्णकीर्ति Never
suffered a defeat अखण्डिन् युद्धविशारद प्रवरविज्ञान
लब्धधर शत्रुयत्नादंन मास्करतुल्यदर्शन (VI 69 10 14) Son
of Ravana started for the battle field taking leave of Ravana
(VI 69 17—19) Went to the battle field driving in a chariot
and holding a bow and arrows in his hand (VI 69 22 24)
On the death of Narantaka made a rush at Abgada driving
in a chariot (VI 70 1-4) In the course of the fight cut
off the trees and stones flung at him and wounded Abgada
on the forehead with arrows (VI 70 6—19) Fought with
Nila (VI 70 22) (VI 70 26) Fought a contested duel

with Hanumān in the course of which lost his horse, arms and ultimately his life (VI. 70. 32-48).

TVASṬĀ—One of the Ādityas: went out bravely to fight against the Rākṣasas (VII. 27. 36).

DAKṢA—Jayā and Suprabhā were his daughters (I. 21. 15). The destruction of his sacrifice referred to (I. 66. 9). A Prajāpati who followed Pulaha (III. 14. 9). Had sixty daughters (III. 14. 10).

DANḌA (i)—A Rākṣasa chief, son of Sumālin and Ketumatī (VII. 5. 38-39).

DANḌA (ii)—The youngest son of Ikṣvāku, मूढः अकृत-विद्यः अल्पतेजाः; deputed to rule over the country lying between the Vindhya and the Śaivala hills. Founded the town Madhumanta—his capital, and appointed Uśanā his priest. Thus he ruled mightily over the kingdom (VII. 79. 14-20). दान्तात्मा (VII. 80. 2). सुदुर्मेधाः (VII. 80. 5). Once in the month of Caitra visited his priest's hermitage; there coming across the beautiful Arajā, the eldest daughter of the Ṛṣi, was overcome by desire, and enquired who she was and made his proposal (VII. 80. 1-6). In spite of her refusal (VII. 80. 7-12) raped her and departed (VII. 80. 13-17). Following upon the curse pronounced by Śukra (VII. 81. 1-15) his kingdom was buried deep in an ash-hill in a week (VII. 81. 17-18).

DANḌAKA—A forest to which Rāma retired for fear of being disturbed by the citizens of Ayodhyā (I. 1. 40). There he killed Virāḍha and saw Agastya and other Ṛṣis (I. 1. 41). Being requested by the Ṛṣis promised to kill the Rākṣasas who haunted the forest (I. 1. 45). There he disfigured Śarpanakhā and killed 14000 Rākṣasas including Khara

and Duṣaṇa (I 1 46 48) Rāvana abducted Sita from that place (I 1 53) Rāma's visit to that place foreseen by Valmiki (I 3 17) Situated in the South (II 9 12) Kaikeyi proposed that Rāma should retire there in the garb of an ascetic (II 11 26 27) (II 18 33) Rāma consented to retire there for fourteen years (II 19 11) Rama spoke to Kausalya about his impending banishment there (II 20 30 31) Rāma's banishment there referred to by Kaikeyi (II 72 42) Rama etc entered (III 1 1) Its beautiful scenery described (III 8 12 15) Once Marica roamed about devouring the Rṣis (III 38 3) Viśvamitra's hermitage was there (III 38 12 13) Thence Marica was thrown into the sea situated at the distance of a hundred Yojanas by Rāma (III 38 19) Rāvana and Marica arrived in the vicinity of Rāma's hermitage (III 42 11 12) Lakṣmana ransacked it in search of Sītā in vain (III 61 23) Sugriva asked Angada to go there in search of Sita (IV 41 11) Called after Raja Daṇḍa, lying between the Vindhya and the Śaivala hills (VII 81 18 19) Also called Janasthana (VII 81 20)

DANḌIN—A door keeper of Surya, who carried Ravana's message delivered by Prahasta to Sūrya and brought His reply (VII 23 (b) 8 14)

DADHIVAKTRA—A Vanara chief Lakṣmana passed by his richly decorated house at Kiṣkindha (IV 33 11) Maternal uncle of Sugriva who was in charge of the Madhu Vana (V 61 9) महावीर Roughly handled by the intoxicated Vanaras for trying to do his duty (V 61 20 24) हरिवृद्धवीर उग्रतेजा (V 61 21) When the guards reported the destruction of the forest at the hands of the Vānaras (V 61 17) attacked the intruders with a tree when Angada dashed him to the ground for his impudence (V 62 18 27) Taking counsel with his guards went to Sugriva to report the fact

(V. 62. 28-38). Sugriva having given him assurances (V. 63. 1-3) lodged a complaint against the Vānaras who had ravaged the preserved forest (V. 63. 4-12). महाप्राज्ञः (V. 63. 4). Taking his departure thence returned to Madhu Vana, begged of Abgada to excuse him and delivered Sugriva's message (V. 64. 1-12). Son of Candra (VI. 30. 22). Wounded by Indrajit (VI. 73. 60). Greeted and honored by Rāma (VII. 39. 22).

DANU—A daughter of Dakṣa and wife of Kaśyapa (III. 14. 10-11). Became the mother of Aśvagriva by favour of her husband (III. 14. 11-16). One of her sons was Kabandha (III. 71. 7).

DANTAVAKTRA—A courtier of Rāma who with light talks sought to divert his master (VII. 43. 2).

DAMAYANTI—Daughter of Bhīma; the devoted wife of Naiṣadha (V. 24. 12).

DARADAS, The—A country. Sugriva asked Śātābhala to ransack the towns in the north in search of Sītā (IV. 43. 12).

DARIMUKHA—A Vānara chief who in response to Sugriva's call supplied 1000 kṛors of Vānaras (IV. 39. 24). श्रीमान् Joined Sugriva with 10 kṛors of Vānaras (IV. 39. 36-37). Harned on the Vānaras of the invading army during its march to the South (VI. 4. 36). Greeted and honored by Rāma (VII. 39. 22).

DARDURAS, The—The breeze from those mountains blew in the hermitage of Bharadvāja (II. 91. 24).

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अर्द्धिन, 'one who receives half,'—418 (See *Manu* viii 210, and Buhler's note).

"अलंकृत्याभिपूर्य उपांशु यष्टव्यः,—17.

अवट (in यूपावट) a hole in the ground for a sacrificial post,—43

अवभृथ,—exp atory bath,—87—9, 191, 607, 707.

"अवभृथादागत्य वत्सस्वचं परिधत्ते",—842

"अवरक्षो दिवः सपत्नं यथासम्",—787.

- अविहितेति कर्तव्यताक,—120.
- "अवी द्वे धेनु ददाति etc.",—379.
- "अवृतः सामिधेनी रन्वाह",—819.
- अवेष्टि (See vol. i),—773.
- "अशीतिशतमाग्नेयं etc." (Sloka),—490.
- "अश्वः श्यावो रुक्मललाटो दक्षिण" (cf. Āpast Śr. xxii. 6. 9),—428—21—719.
- अश्वकर्ण, —313.
- अश्वधेनु,—58. (See धेनु)
- अश्वप्रतिग्रहेष्टि (See vol. i),—786.
- "अश्वशक्तेन क्रीणाति",—813.
- अष्टका (See vol. i),—116—7.
- अष्टका चरु,—55.
- अष्टरात्र,—842.
- "अष्टा कपालः प्रातः सवने etc",—525.
- "अष्टाक्षरेण प्रथमाया ऋचः प्रस्तौति",—527.
- "अष्टाक्षरेण प्रथमायामृचि प्रस्तौति",—198.
- अष्टावध्वर्युत्तरे विहाने हवीष्यासादयति etc.",—719, 721, 755.
- असकृद्वचनं शब्देनानुवध्यमानमन्यमिव व्यपदिशति",—317.
- असति न्याये लिङ्गमकारणम्,—58.
- असन्नहिते हि स्वस्मिन्प्राये देवदत्तोयश्च दत्तमानमारोहति,—806.
- अनेमपोष, one who is not allowed to drink the Soma-juice (e.g. a Kṣatriya or Vaiśva),—880.
- अनेमयाजिन्,—643—5.
- अस्तुतशस्त्र (See स्तुतशस्त्र in vol I),—501.
- अस्थियश्च,—362—370, 372.
- "अहतवासः परिधत्ते",—447.
- अहर्गण, a series of days,—63, 153, 435, 572, 574, 749, 753.
- अहीन (See vol i), 504, 566.
- अहुताद्, not an eater of the offerings (Kṣatriyas etc. See Ait. B V. VII. 19 and Eggeling's note on 4.5.2.16),—881.

- “अहेतुन्वियमन्त्रं मे गोपाय etc” (TB I 1 10.3),—1889
 “आकृतिमग्निं प्रयुजं स्वाहा etc.”,—398 (TS. 4.1.9 1)
 “आकृत्यै प्रयुजेऽग्नये स्वाहा”—398, (TS. 1.2.2.1)
 आख्याविकार,—34—5.
 “आग्नावैष्णवं ..निर्वपेत् सरस्वत्यै etc.”,—100, 164, 307, 309,
 711 (modified).
 “आग्नावैष्णवं निर्वपेद्धीक्षिष्यमाणः etc.” (TS 5.5.14),—308,
 366, 813, 834
 “आग्निमाहतादूर्ध्वमनुयाजेध्वरन्ति ”,—764, 838.
 “आग्नेय,—84.
 आग्नेयः पशुरग्निष्टोमे अलव्यव्यः etc (See vol. 1),—180.
 “आग्नेयं कृष्णप्रोक्तामालमेव etc.”—699, 782 (cf. āpast. XX.
 13, 12).
 “आग्नेयं चतुर्धा करोति ”,—648 (TS 2.2.3.3)
 “आग्नेयं ..निर्वपेद्रुक्काम ”,—612—13
 “आग्नेयं पय ”,—85
 “आग्नेया ग्रहा भवन्ति ”,—472.
 “आग्नेयी सुग्रहाण्या भवति ”,—175
 “आग्नेये वैकृते पशौ etc.”,—239.
 “आग्नेयोऽष्टाकपालो हिरण्य दक्षिणा ’,—773.
 आम्रयण (See vol i), —17, 46, 404, 497, 500, 506, 840
 “आम्रयणादुगृह्णाति षोडशिनम्”,—498, 500
 आम्रहायणी कर्म,—55
 “आधारमाधारयति ”,—606
 आचार्यं प्रोपिने आचार्यानी भवन्नामाचार्यः,—25
 आजिस्त, ‘fighting or running for a prize’ (MW),—582.
 आजु होता (?),—119—3
 आज्यप,—473, 475
 “आज्यभागाभ्यां प्रचर्य etc.”,—653, 655
 “आज्यभागा यजति,”—316, 318, 312,—3, 608
 “आज्यभागा यजति चक्षुषा एव नान्तरेति ”,—310

- “आज्यस्यैव चरुमभिपूर्य etc,”—330.
 “आज्यस्यैव नावुपांशु पौर्णमास्यां यजन,”—650, 653, 658.
 “आज्यार्धर्चां घसां जुहोति,”—295, 297.
 “आज्यैः स्तुवते etc,”—193.
 “आतिथ्यं निरवदन् etc,”—604.
 “आतिथ्येष्टि, ‘guest—offering’ to Soma (vol 1),—40.7.
 “आदित्यः प्रायणीयः पयसि चरुः,”—283, 329 and 738
 omit पयसि. Cf. Āpast X. 4.4.
 “आदित्यं घृते चरुं निर्वपेत् etc,”—125.
 “आदित्यो यूपः,” said of the *glittering* yūpa after it has
 been oiled,—624.
 आदिमत्तादोषो घेदस्य,—142
 आधानिक, concerned with the laying of sacred fire,—874.
 आधूननार्था मन्त्राः,—486.
 आपराग्निक होम,—726.
 आपेक्षिक, ‘relative’,—413, 686.
 आभाषान्तं सूत्रम्,—16, 37, 230, 697, 707, 756, 764.
 आभिचारिक, ‘malevolent’ (as the इषु and इयेन sacri-
 fices),—11.
 “आमनमस्य etc” (TS.2.3 9 3),—442.
 आमनहोम (See vol 1),—442.
 आमिक्षा (ditto),—94, 95
 आम्र (यथा ‘अयमाग्नौ यज्ञदत्तस्य पुत्रः’, यथा ‘आग्नेपुत्रवाद.’),—38.
 आयुराशिस् (in Sūtra),—37 3—4
 “आयुर्दा अग्ने असि आयुर्मे देहि,”—860 (TS.1.5.5.3).
 आरण्यभोजन,—815.
 “आरंभणीया (इष्टि),—164, 307, 309, 831 (See Index to Jhā’s
 Prabh. Mīmā.).
 आरादुपकारक,—134, 312, 466. 167 (distinguished from
 सामवायिक)
 20

आर्त्विज्य, pertains to Brāhmaṇas only, and not to Kṣatriyas or Vaiśyas,—879.

आर्यपत्य, lordship over things,—139.

आथर्वकाल (See बहिष्पवमान in Index to vol i),—763—4.

‘आथर्वे प्रस्तूयमाने etc.’,—371 (Āpast. xxii. 7. 24 ; Tāṇḍya xvii. 12. 5).

आवाप, repetition of something, as of the अनुलेपन of each of a number of Brāhmaṇas—(opp. of तद्ध),—661.

आवापिक, ‘additional’, ‘interested’,—466—7.

आवापोद्वाप,—453, 661.

आवाहनवत् (in sūtra),—781.

“आवृत्तं धूर्षु स्तुचते etc.”,—465, 490, 494

“आवृत्तं पृष्ट्यं पडहमुपयन्ति,—548.

आशितं भव ‘that wh: satisfies,’ ‘satiety,’ (Pāṇini iii 2. 45),—413

आशिर, milk mixed with Soma juice (See Vedic Index),—760—1.

“आशोर्मिः प्रस्तरं प्रहरति”,—748.

आश्रये प्रवर्तमाने तदाश्रितमपि प्रवर्तते (e.g. if a piece of cloth is moved the figuring on it moves also),—81.

“आश्रावयेति चतुरक्षरमस्तु etc.”,—620 (TS. 1. 6 11. 1).

“आश्रुत प्रत्याश्रुते अजैदग्निः ”,—796.

“आश्रयालः प्रस्तरः ”,—388 (Āpast. x. 39 3., TS. vi. 2 1. 5)

“आश्विनं ग्रहं गृह्णाति ” (Sat. pa. iv. 25.12),—90, 711 and 837 (गृहीत्या etc.) Cf TS vii. 2. 7. 1. 2.

“आश्विनाग्रान् गृहीयादामयाधिनः etc ” —512, 514, 515—16.

“आसारितकं गायति ” (?),—26, 28.

“आसीत सूतेन सूक्तस्याधिच्छेदाय ”,—572.

“आसोमं वहन्ति etc.” (TS. vi 1. 11. 6),—318—9.

आस्वन्दपालिकायत् (?),—820.

- "आस्ये इन्द्रावृहस्पती etc",—862.
- "आहवनीयादुल्मुकेन पशुं पर्यग्निकरोति",—13.
- "आहिताग्निमग्निभिर्दहन्ति यज्ञपानैश्च" (See Vol i),—759
- "आ हिमवत आ च कुमारीभ्य (from Himālaya to Cape Comorin),—230, 256, 326, 328.
- "आहुतिभिरिव हुतादो देवान्प्रोणाति" (हुताद्=offering-eating),—139.
- "आहोपुरुषिक,—802.
- "इडानिगद,—172.
- "इडान्ता आतिथ्या सन्तिष्ठते etc",—601-2, 783
- "इडामुपह्वयति" (TS. ii. 6 7 3),—600.
- "इडेरन्ते हव्ये etc", (O Idā, blithesome, adorable etc ; Eggeling on Satap. iv. 5 8 10 ; VS viii. 43),—414.
- "इडोपहृता"—172.
- "इदं यामास्ये हविः प्रियं etc",—862. Āpist. Śr. xvi. 26 3
- "इदं विष्णुर्विचक्रमे etc",—651, 869.
- "इदं स्तनं मधुमन्तं धपायाम् etc",—751
- "इदं दधि घृतं शाकः etc",—339, 377, 395.
- "इदं ब्रह्मण इदं होतुः etc",—347.
- "इन्द्रं स्तुहि यज्ञिणम् etc", (TB ii. 8. 4. 1),—3.9 Satap. iii. 3. 4 18.
- "इन्द्रा गच्छ हरि च आगच्छ etc",—175
- "इन्द्राय यज्ञिणे वृषभमालमेन",—319.
- "इन्द्रो दिव इन्द्र ईशे पृथिव्याम् etc",—139, 145 (RV. x 89. 10).
- "इन्द्रा वृत्राणि जिघ्रते",—138, 143, (RV viii 17 8)
- "इमं यज्ञमवान्येय यज्ञपतिं यदर्नि",—474.
- "इमं इतोममर्हते जातवेदसे etc" (RV. i 94 1),—455
- "इमे चिदिन्द्र रोदसी etc", (RV iii. 30. 5),—148, 143
- "इयं वा अदितिः etc",—125

- “इयं गोस्तया सं क्रीणामि etc,”—178 (Mānava Śr. Sūtra, so Bloomfield)
- “इरापद् (See Tandyā viii 6 9 10),—183, 851
- “इरामह यजमाने ददानि”,—187.
- “इषु, name of a Sacrifice held, like the इयेन, for malevolent purposes (आभिचारिक) and deriving from it (by अतिदेश) some of its accessories,—11. (Āpast. 22 7. 17)
- “इये त्वेति छिनत्ति”,—853
- “इष्ट हि विदुषा लोके समासव्यासधारणम्” (the 2nd line of a śloka),—71
- “इष्टकाभिरग्निं चिनुते”,—156 7 (Āpast Śr vi 21 7)
- “इष्टि, an oblation of butter etc, as opposed to a Soma or animal sacrifice,—73
- “इष्टिवत् (in Sutra),—764
- “ईजाना बहुभिर्यज्ञैः etc (1 verse),—837
- “ईशान स्वर्दृश तस्थुष ’,—532 (See RV vii 32 22)
- “ईशानमस्य जगत etc’ (RV vii 32 22),—139, 507
- “ईशानाय परस्वत आलभेत, ”—293 4 (VS xxiv 28)
- “ईश्वरं वे रथन्तरमुद्रातुश्चक्षु etc,—528.
- “उकथ्या गृह्णाति षोडशिनम्”,—498
- “उकथ्यो वेरूपसामा etc (Vol 1),—589
- “उरय (See Vol 1),—870 874
- “उग्राणि ह वा एतानि ग्रीणि हवींषि etc,—705
- “उल्लुयस्व वनस्पते,—858
- ‘ उज्जिति (See Vol 1, also Ts 1 6 4 1, and Sāyana on 1 7. 11 1),—457
- “उत्कर (See Index to Jhā),—395
- “उत्करे याजिनमासादयति etc,—395 (Āpast Śr viii 2 11)
- उत्कर्ष (Vol 1),—764, 767.
- “उत्तम प्रयाज etc,—314

- “उत्तरार्धात्सहृद्वद्यति,”—684
 उत्तरावत् (‘like the milking of the last cows’),—670-1.
 “उत्तरेऽहन् द्विरात्रस्य गृह्यते” (cf. Apast., xxii. 14. 14). See
 Mādhava.
 “उदन्तीरोजोधत्ते” (?),—792.
 “उदयनीयोऽतिरात्रः”,—96, 98.
 उदरामये पयः पातव्यम्,—8.
 उदवसानीयेष्टि (Vol. i),—355.
 “उदु त्वं जातवेदसम् etc” (RV. 1.50.1),—84 (Āpast. SRV.
 xvi. 26. 1. 3).
 “उदुम्वरमुलु खलम् etc,”—679.
 “उद्गीथो वा एतर्हि etc,”—221.
 “उद्गीयमा इरा चा दाक्षासा”,—186,
 “उद्भिदा यजेत्,—677 (Āpast. xxii 11. 19).
 उष्ठा, to be blown out, extinguished (also उद्धान),—278-9.
 उपग,—443.
 उपचय, ‘addition’ (opp of अपो),—106.
 “उपनयत मेध्यादुर आशासाना”,—180 (Ait. Br. ii. 6 i; Āś.—
 val. 3.3.1).
 उपसमन्त्र,—793.
 “उपरिष्ठात्सोमानां प्राजापत्यैश्चरन्ति”,—763.
 “उपवर्ती रथन्तरपृष्ठस्य प्रतिपदं कुर्यात्”,—508.
 उपवर्णन ‘description’,—696
 उपवाद, ‘censure’,—629.
 “उपवीता वा एतस्याग्नयो भवन्ति”,—629.
 “उपवेदवत् (vol 1),—760.
 उपवेदेण कपालान्युपदधाति”,—659.
 “उपशयो यूपो भवति”,—49 Name of the 12th sacrificial
 post, so Garbe; See Śālap. 3.7.2 1 and TS. 6 6.4.4.
 उपसर्जन, any word wh: by composition or derivation
 loses its original independence while it determines

the sense of another word, secondary, subordinate,—116

उपह्वयोऽनिरुक्त etc.,—427

उपाशुयाज (vol 1),—87, 89, 650

“उपांशुयाजमन्तरा यजति”—650, 654, 656, 658 (TS 2 6 6 4)

उपाख्यत्व (in Sutra),—80

उपोद्वलक,—88

उपोषण, ‘fasting’,—73

उपास्मे गायता नर”—181

उभयतोदन्त (vol 1),—414

उभयसामा क्रतु,—508, 544

“उभयीर्जुहोत्याग्निमीश्वरिणीश्च”,—401

उपयीर्दक्षिणा ददाति etc”—403

“उमे बृहद्रथन्तरे कुर्यात्”,—508 R V I 21 8, Satap 4 4 5 4

“उरुं हि राजा वरुणश्चकार etc”,—274

उरुकर्म (विष्णु), 304, 306.

“उरु प्रथस्वेति पुरोडाश प्रथयति”,—806

“उरुप्रथा उरुप्रथस्वोरु ते यज्ञपति प्रथताम् etc”,—806, 335
(VS 1 22, Satap 1 2 2 8)

“उरु विष्णो विक्रमस्व”,—275 (AV 7 26 3, TS 1 3 1 1)

उरुक (in Sutra) Its meaning is discussed—273 (At
B u 7, TB 3 6 6 4)

उरु वै देवाना याज्यानुवाक्य etc”,—862

उपासानक्ता ‘night and dawn’,—330 (RV 1 122 2, etc)

उरुता, उरुधिया etc, synonyms of मो (Nirbhantu 2 11,
vol 1 229),—462

“उरुधायै यपायै मेदसोऽनुब्रूहि”,—463

“ऊरु सस्तुते वा एते पर्यणी”,—43

“ऊरु वा एतौ यज्ञस्य etc”,—43

“ऊर्णम्रदस त्या स्तृणामि”,—787, 821 (VS 11 2 ऊर्णम्रदस=
soft as wool See ऊर्ण in Vedic Index)

- "ऊर्वा वा अन्ये पक्ष कतवः सन्धिष्ठन्ते",—502.
 "ऊर्वाऽश्वरः",—392 (VS. II.8 ; Śatap. 1.4.5 3)
 "ऊर्वाऽश्वरो दिविस्पृशमहूतः etc",—394.
 ऊह, 'modification'—in respect of मन्त्र, सामन, or संस्कार
 when there is a transference from an original to a
 modified sacrifice, 129, 133.
 ऊहमन्त्र, N. of 3rd hymn book of Sāma Veda,—189.
 ऊहतिशब्द is used of a गीति and not of a ऋक्,—29.
 "ऊहश्चिकीर्षितः",—190.
 "ऋक्सामोवाच मिथुनीसंभवावेति",—197, 528.
 "ऋचा स्तुवते etc",—394
 "ऋचि साम गायति",—192 (Śatap. 8 1 3 3 has गीयते)
 ऋयीज (vol 1),—572, 574, 759
 "ऋयीजमस्तु प्रास्यति",—572, 759 (प्रहरति)
 "ऋजुमाधारयति etc",—145.
 ऋत वै सोमोऽनृतं पश्यः etc",—429.
 ऋतपेय, N. of an Ek iha,—429, 431
 "ऋत्विगाचार्यो नातिचरितव्यौ" (See अतिचर),—361, 758.
 "ऋत्विग्भ्यो दक्षिणां ददाति",—347—8.
 "ऋत्विज उपगायन्ति",—78.
 "ऋषमं वाजिनं वयं पूर्णमासं यजामहे" (Āpast. 2 20 5),—231.
 "एकं सामवृचे क्रियते",—195.
 एकत्रिक, N. of an Ek iha sacrifice,—482
 "एकधा ब्रह्मणे परिहरति",—344
 "एकधाऽस्य त्वचमान्द्रुयतात्",—254 (TB 3 6 6 2. आच्छ्रय-
 तात्=द्विषां दुरुत, Sīyan).
 "एकधा प्रतिधापिवत्साकं सरांसि त्रिशतम्" R V VIII 77. 4
 Th n Indra at a single draught drank the contents
 of 30 pails (Griffith),—139.
 "एकत्रिशतिमनुवयात् etc",—491 (TS 2 5.10 2).
 एवधिरोनातिरात्रेण प्रजाकामं याजयेत् etc,—452, 487—9.

“एकहायनो गौर्दक्षिणा तं सवेष्ट्याय दद्यात्”,—361.

“एकादश प्रयाजानेकादशानुयाजान्” (TS.6.3 7.5 1.6 3.11.6),—74, 385.

“एकादश यूपान् धिनत्ति,”—715.

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एकादशिनी, a group of 11 yūpas (See Śatap. 3. 7. 2. 1),—49, 68, 7, 5 seems to be parts of a Sacrifice, 261, 312.

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“एकादेया etc. (Āpast XIX. 2, 8),—91.

“एका वा अस्योत्तमा स्तोत्रीया etc”,—198.

“एकीयमत,—698 एकाहे उभे बृहद्वथन्तरे कुर्यात्”,

एकेन कृते कर्मणि द्वितीयस्य प्रयोगोऽनर्थकः,—655.

“एको द्वौ बहवोऽपि वा अहीनेन यजेरन्”,—96.

“एतत्खलु साक्षादन्नम् etc.”,—294.

“एतद्ग्राहण ऐन्द्राग्रः etc.”,—14.

“एतयैवात्राद्य काम याजयेत्”,—773-4

“एतस्यैव रेवतीषु चारवन्तीयमग्निष्टोमसाम कृत्वा”,—645, 735

“एते अक्षप्रमिन्दवः etc” RV IX 62 1), ‘there [Soma] drops have been poured etc’,—245

“एतेन राजपुरोहितौ सायुज्यकामौ यजेयाताम्”,—356.

“एते घदन्ति शशन्त etc.” (RV X 94 2),—143

“एतेषां राष्ट्रभृतो जुष्टोनि etc” (cf Pāraskara Gṛihya 1.5 7.)

“एवमेव प्रसङ्ग स्यात् etc”,—661, 797

एष दण्ड इष्टकाकूटे तिष्ठति प्रहरानेन,—312

“एष वै कुणपमस्ति यः सत्रे प्रतिगृह्णानि”,—559

“एष वै दशमस्याहो विसर्ग”,—553.

“एष वै दर्शपूर्णमासयोऽयभृत्”,—37—8.

“एष वै प्रजापति ऋतदशः etc”,—620.

- " एषा वै प्रतिष्ठिता बृहती etc. ",—205.
- " एषोऽसि ",—860—1.
- ऐककर्म्म, —664, 667.
- " ऐकादशिनान्प्रायणीयोदयनीययोरुत्तरात्रयोरालमेत ",—535, 537.
- " ऐकादशिन्यामन्वहमेकैकमालमेत ",—537.
- " ऐन्द्र एकादशकपालं निर्वपेत्प्रजाकामः " (cf. TS. 2. 2.1.1.),—612.
- " ऐन्द्रवायवं गृह्णाति etc. ",—578.
- " ऐन्द्रवायवस्यैन्द्रवायवाग्रान् ग्रहान् गृह्णीयात् ",—511 (cf. TS. 7. 2. 7. 1.)
- " ऐन्द्रवायवस्य वा एतदायतनं यच्चतुर्थमहः ",—579.
- " ऐन्द्रवायवाग्रं प्रथममहः etc. ",—521.
- " ऐन्द्रवायवाग्रौ प्रायणीयोदयनीयो etc ",—(Āpast. xxi. 14 1. 3),—517, 519, 520, 524.
- " ऐन्द्राग्नमेकादशकपाल इन्द्राय वृत्रघ्णे etc. ",—16.
- " ऐन्द्राग्नमेकादशकपालं निर्वपेत् प्रजाकामः " (TS. 2. 2. 1. 1),—73, 234, 674.
- " ऐन्द्राग्नमेकादशकपालं निर्वपेद्यस्य सजाता घोयुः ",—61
- " ऐन्द्राग्नो द्वादशपालो माकृत्यामिक्षा " (cf. TS 1. 8 3),—16, 74.
- " ऐन्द्र्यामयभृथ साम गायति ",—219.
- " ऐरं कृत्वोद्गुणेयम् " (Tāndya 8. 6. 10),—183.
- ऐरयत्, —272, 850.
- ऐष्टिक, relating to an इष्टि, —71.
- ऐष्टिक पाशुकसौमिकदार्चिहोमिकानि, —741.
- " ओदनानुद्धरति ",—690.
- " ओपधिप्नेव पशुप्रतिष्ठापयति ",—477
- औक्थिय, a गानशास्त्र belonging to the Aukthikas, singers of the Ukthas, —22.
- औत्पत्तिक, 'eternal', —22, 32, 110, 378, 412.
- " औदुम्बरः सोमचमसो दक्षिणा ",—129, 431.

“ औदुम्बरी-स्पृष्टा etc. ’,—194.

औदुम्बरीसमानं शुक्रान्वारंभणम्,—362.

“ औदुम्बरो यूषो भवति ”,—75, 470—1, 614.

औपासन, the fire used for domestic worship,—324.

“ कइं स्तवत् etc. ’,—(RV. vi. 47. 15),—393.

क उ तु ते महिमतः etc. (RV. x. 54. 8),—394.

ककुभू, a bullock's hump,—582.

“ ककुभो राजपुत्रः प्राश्नाति ध्रुवगोपः ’,—(Āpast. xxiii. 7. 9
has ककुदो),—582.

“ कंकचितं चिन्वीत शीर्षचितं चिन्वीत ’,—639.

कंकटफाय दधं, नापिताय दधम् (दधशब्दो भागधेययचनः-
Sabara),—642.

“ कणवरयन्तरं पृष्ठं भवति ”,—227, 469.

फलापचत् (in Sūtra), 320—1.

कपिञ्जलन्याय,—60, 685.

कम्यल,—12, 13.

“ कयानश्चित्र आभुवो वा ”,—21, 189 (RV. iv. 31. 1; SV. i.
169, ii 32).

करणमद्व (See vol. i),—855—6.

कर्मकर, earns a padika daily as wages (See Mahābhāṣya
1. 3. 72),—413.

कर्मफलयोः सम्यन्धे कर्म गुणतः फलं प्रधानतः,—53.

“ कलया ते क्रीणामि ’,—733. Also on pp. 189, 190, 219.

“ कवतीषु रयन्तरं गायति ”,—19—21, 30 (See Sāyana on
Tāndya vii. 8. 3, in which the word कवतीषु occurs
and is explained by कशब्दोपेनासु, Ka being Prajāpati).

कश्यादिनो रयाः (where Sabara gives मेदस् as equivalent
of कश ?),—275.

कश्चिदुच्यते अनुपाकत्रिः पठयतामिति, दण्डकलितपदसौ पठयते,—
522.

“ कषायमपहन्ति etc. ”,—680.

- "कस्त्वा युनक्ति etc.",—828
 "कस्मै देवाय हविषा विधेम",—393 (R.V.X.121.1; TS.iv 1. 8.4 etc.)
 कांस्यमोजिघत्सु,—840.
 कांजिका, sour gruel,—95.
 काण्डवीणा, a kind of lute,—445 (Lāṭyāyana iv.2.5)
 कात्यायन (compared with Pāṇini),—623.
 कामशास्त्र (in sūtra),—512.
 कामुकायन, N. of an āchārya,—195. 697.
 कामेष्टि (in Sūtra),—360.
 "काय एककपालः",—16, 45 (काय=devoted to Ka—Prajāpati, Satap. 2.5.2.13).
 कालाभीज्या,—(See यदभीज्या),—230.
 "कालेभ्यो भवति मासो देवता संवत्सरो देवता",—(Smṛiti),—454.
 "काशिकेषु शालयो भुज्यन्ते गावः पीयन्ते" (गावः=milk. M. W.),—171.
 काष्ठपूलक, a bundle of wood,—156.
 काष्ठवाह, 'a wood carrier' (?),—349, 416.
 काष्ठान्यादितुं प्रस्थिते पुरुषे शाकाहरणमप्युपाधिः क्रियेत etc.",—867.
 कुण्डपायिनामयन, 31, 98-9, 155 (Āpast. Sr. XXIII. 10.6. See कौण्ड०). See Kuṇḍapāyin in Vedic Index.
 "कुण्डपायिनामयनेऽत्सर्वकैश्चमसैः सोमान्मक्षयन्ति",—352.
 (Tāṇḍya XXV.4.4. See अत्सर्वकैः)
 "कुमाराश्च न पयो लभेरन्",—691.
 कुम्भीवत्,—(in Sūtra),—786.
 कूट,—'homeless'.
 कृतारंभणीयाक, 'that has performed the ārambhaṇīyā ṛṣi',—166.
 कृत्याचिन्ता,—180, 181, 182, 365, 370, 432, 599, 600, 751, 827, 839, 857.

कृषिचत् (in Sūtra),—675.

“कृषिषु स्याम कृपः”, described as कण्डूयनार्थो मन्त्रः,—791.

कृष्णलाः, grains of gold (to be used instead of rice-grains on certain occasions; See Jhā's *Prābh. M.* p. 231),—301—2.

कृष्णल होम (See ‘प्रयाजे प्रयाजे’),—7.

“कृष्णविपाण्या कण्डूयति”,—748 (TS. vi 1 3.8)

“कृष्णविपाण्या वासांसि विस्रंसयति” (cf. Āpast. Śr. XVII.16.9),—447.

“कृष्णशीर्षा आग्नेयः”,—75.

“कृष्णाजिनेन विघ्नस्य दक्षिणां ददाति” (cf. Āpast. Śr. 13.5. 11, and see तुयोवो *infra*),—416

कोप, ‘contradiction’, ‘stultification’ (See Brahmasūtra 2.1.26),—411.

कौण्डपायिनामयन,—58,70,90,807 (See कण्ड०).

“कैतसं भवति काएवं भवति etc”,—448—9, 450.

कतुचत् (in Sūtra),—666.

क्षीरेण भुक्त्वा क्षीरेणैव मुञ्जीत,—645.

खलि, sediment of oil, oil-cup (M.W. on authority of a कोश),—333.

खले कपोतयद्युगपत्सन्निपतन्त्यद्भानि,—674

खले घाली,—a post on a threshing floor for binding oxen etc,—311, 314, 383.

“खलेगाली यूषो भवति”,—311, 381, 836 (Tāndya xxi. 13 8).

“खादिरं धीर्यकामाय यूपं कुर्यात्”,—81—2.

“खादिरे दध्नाति etc.”,—742.

“खादिरो यूषो भवति”,—609.

गणाय स्नानं गणायानुलेपनम्,—664.

तथ्री,—‘who has obtained fortune or prosperity’,—(=प्राप्तथ्री, so com. on Kāty. Śr. IV. 300),—280, 875.

- "गन्धर्वाप्सरसो वा एतमनुमादयन्ति"—(TS. 3. 4. 8. 4),—10.
 गर्ग विराज (Āpast. Śr. 22. 15. 1),—48.
 गयामयन (See Vol i),—34, 45, 63, 78, 520, 521—2.
 गयेधुक यवागू,—'rice-gruel boiled with coix barbata (MW),—625—6.
 "गात्रं गात्रमस्या नूनं कथ्यतात्"—277, (TB. 3. 6. 6. 3).
 "गायत्रमेतदहर्भवति",—106.
 "गायत्रं प्रथममहः etc.",—486.
 "गायत्रो मध्यमः परिधिः etc.",—525.
 "गायत्र्या परिध्यात्",—112.
 "गावो वा एतत्सत्रमासत",—178.
 गीति, defined,—212.
 गुणकामाः—'accessories and desires',—81.
 गुणेदन्ता विकार,—426.
 "गुदेनोपयजति प्राणो वै गुदः",—864.
 "गृहपतिर्गृहपतिः etc." (Āpast. 23—10. 12),—99.
 गृहपतिवत्,—(in Sūtra),—563.
 "गृहपति सप्तदशः स्वयमृत्विजो ब्राह्मणाः सत्रमुपेयुः" (with the गृहपति as the 17th),—76, 99.
 गृहमेधोय,—599, 609.
 गो,—six synonyms quoted, उखा etc.,—452.
 "गोदोहनेन प्रणयेत्पशुकामस्य" (Āpast Śr. 1. 16. 3),—81.
 गोधेनु 'a cow' (MW. gives this word on lexical authority only. See धेनु *infra*),—58.
 "गोमिनाभ्यां प्रोक्षति",—863.
 गोमृगुलव 'made of bdellium' (an unguent),—445—6.
 "गोमृगुलवेन प्रातःसवने समंजने"—(Tāndya xxiv. 13-4),—145.
 "गौरनुयन्व्योऽजोऽर्धपोमीयः",—162.
 "गौरिबीत मन्वहं भवति" 64 (See Āpast. xiv. 18. 6. etc).
 "गौतनं पदं प्रष्टव्यः",—3.
 गोमृगुलव, 'made of bdellium',—801 (See गोमृगुलव) —

- “ गौश्चाभ्वश्च, तस्य द्वादशशतं दक्षिणा ”—347, 353—4,407,
417—8, 419
- “ ग्रह वा गृहीत्वा चमसं घोत्रीय etc ”,—223,502.
- “ ग्रह समाष्टि ’,—440
- “ ग्रामकाम सयाजयेत्”,—363
- ‘ ग्रामकामाय प्रतिपद कुर्यात् ’,—81
- ग्रामेणोदपान स्वेय etc,—664
- ग्राहक, ‘ partaker ’, ‘ sharer ’,—40—1, 45
- घनीभावयितुम्, घनीभूत्,—95 (TS 6 2 2 4)
- “ घृत चे देवा यज्र कृत्वा सोममघ्नन् etc ’,—72
- घृतव्रतौ भवत,—761 (TS 6 2 10 5)
- “ घृतेन घाचापृथिवी आपृण etc ’,—121 637 (आपृणेत्याम्)
- “ घृते श्रपयति ”,—88, 302, 337
- “ चक्षुषी वा एते यज्ञस्य यदाज्यभागौ ”—(TS 2 6 2 1),—391
- “ चतुरवघ्न जुहोति ’,—639, 642
- “ चतुरहे मृत्यामागच्छ मघवन् ’,—782
- “ चतुरो मुष्टी निर्वपति ”—376, 789
- “ चतुर्थे चतुर्थेऽहन्यहीनस्य गृह्यते ”,—(cf Apast xxii 14
15),—504
- “ चतुर्दश पौर्णमास्यामाहुतयो ह्यन्ते ’,—650, 655, 674, 681,
695 708
- “ चतुर्मिरादत्ते etc ”—855—6 of Apast Sr xviii 1 1
- “ चतुर्विंशति परमा सप्रमासीरन् ’,—566
- “ चतुर्होत्रा पौर्णमासीमभिमृशेत् etc ’,—(cf Apast Sr ii
11 5),—82, 146
- “ चतुर्विंशद्वाजिनो देवयन्धो etc ’,—271 (RV 1 162 18,
TS 2 3 2 2)
- “ चत्वारि चत्वारि वृण्वन्त्यययति ’,—328, 338, 341
- “ चत्वारि त्रिवृन्ति अहानि etc ”,—101 (Apast xxii 23 9)
- “ चत्वारि घा एतानि देवदधानि अयदानानि etc ’, 641 (See
वेपदधे)

"चत्वारोऽभिप्लवाः etc.",—550.

चर, various meanings proposed, the one adopted being ओदन, for which see note at bottom of p. 328,—325—30.

चातुर्मास्य (See vol. i and Āpast. Śr. viii. 4. 12, xxi. 8. 1),—14.

"चातुर्मास्यानां यज्ञ ऋतूनां पंचर्त्विजः",—723.

"चातुर्मास्यानि चातुर्मास्यैः स्वर्गकामो यजेत",—385.

"चातुर्मास्ये प्राचीन प्रचणे वैश्वदेवेन यजेत",—(Āpast. viii. 1. 5),—701.

"चातुर्मास्यैः स्वर्गकामो यजेत,—473, 708, 720.

"चात्वाले कृष्णविपाणां प्रास्यति" (See vol. i),—736. (TS. 2. 4. 6. 1)

"चित्रया यजेत पशुकामः",—235

चित्रा, N. of an इष्टि,—89, 381.

"छन्दांसि वा अन्योन्यस्य लोकमभिध्यायन्ति etc.",—524.

"छन्दोगा बहुवृचाश्चैव etc.",—(a verse defining भाषिक स्वर),—850.

"छागस्य वपाया मेदसोऽनुब्रूहि",—462—3.

छान्दसाः, students of a Veda,—189. (They hold that a Sāman is a mantra set to music—प्रगीतं मन्त्रवाक्यं साम).

"जगतीं वै छन्दांसि प्रत्यचरोहन्ति, etc.",—522.

जगत्सामन्,—(See vol i) It is declared that in the whole Sāmaveda there is no Sāman named Jagat,—506—7.

"जगृम्मा ते दक्षिणमिन्द्र हस्तम्",—(RV. X 47.1),—138, 142.

जनक सप्तरात्र,—N. of a Saptāha sacrifice (Āpast. Śr. 22. 23.5),—101.

जप,—defined as व्यक्तायां घाचि, with examples,—560—1.

जपसंस्कार,—365.

जयाः,—N. of certain formularies causing victory (TS.

iii 4.4 and Pāraskara Gṛihya I.5.7—9),—21.

जर्तिलयचागू,—‘juice of dried Sesamam’,—625—6.

“जर्तिलयचाग्यावा जुहुयात्,—etc”,—do—(TS.V 4.3.2.)—

जलपुद्गुदवत्,—310.

“जाघन्या पत्नीः संयाजयन्ति”,—866 (See vol i).

जामि—सादृश्य,—657.

जामितादोष,—489 (“किमिदमविकार इति । अपुनर्वचनं तत्र जामिता-
दोषो न भविष्यति । अभ्यासे हि स स्यात्”,—Sabara).

“जामि वा एतद्यज्ञस्य क्रियते यदन्वञ्चौ पुरोडाशौ, etc”,—654, 656,
659 (TS.2.6 6.4, and see vol i).

“जामि वा एतद्यज्ञस्य क्रियते यदेवं भूयः क्रियेत”,—489.

जायात्,—528. (In the same passage on p. 197 the reading
is जायार्थे)

“जुपन्तां युज्यं पयः”,—95.

“जुहुपा वा एतर्हि वाग्भवति,—etc.”,—435.

“जन्द्वावसुरसि,” (?),—835.

जैमिनि,—(in Sūtra),—103, 221, 803.

“ज्योतिरेव पुरस्ताद्धाति”,—34.

“तं वै प्रोहेद्दानस्पृशोऽसि”—852.

“ततः संघत्सरे ऽस्थीनि याजयेत् (Āpast XIV.22.12),—362,
369

तत्र भवानामाचारात्तेषां स्मृतेः श्रुतिः,—326.

तदादि प्रभवा पशवः स्युः”,—68

VII—GLEANINGS FROM THE TANTRAS

BY GOPINATH KAVIRAJ

(I)

The Ten Mahāvidyās.

In the Tantrik Literature the Mahāvidyās are usually enumerated as ten. But the number is sometimes increased by three and sometimes by six*. The Muṇḍamālā Tantra (Paṭala I) names the ten Mahāvidyās, thus—(1) Kālī, (2) Tārā, (3) Śoḍaśī, (4) Bhuvaneśvarī, (5) Bhairavī, (6) Chhinnamastā, (7) Dhūmāvatī, (8) Vagālā, (9) Mātangi and (10) Kamalā. This list is also found in the Chāmūṇḍā Tantra as well as in the Toḍala Tantra. There appear to be slight differences of opinion in the various Tantras in regard to the names of the Bhairavas of these Mahāvidyās. These names, as given in the Toḍala Tantra, are—(1) Mahākālā, (2) Akṣobhya, (3) Śiva (three-eyed and five-faced), (4) Tryambaka, (5) Dakṣiṇāmūrti (five-faced), (6) Kavandha (Śiva), (7) none, (8) Ekavakra (= Mahārudra), (9) Mātanga Śiva (= Dakṣiṇāmūrti) and (10) Viṣṇu (= Sadāśiva). It may be noted that Dhūmāvatī being a widow has no Bhairava † and the first Bhairava, named Mahākālā, is attached to Dakṣiṇā, a type of Kālī. But in the Śaktisārngama Tantra the names of the Bhairavas under (3), (4), (5), (6), (7) and (8) appear respectively as—Laliteśvara (= Tripura Bhairava), Mahādeva, Vaṣuka, Vikarālā (= Krodha Bhairava), Kālā Bhairava, (= Ghora) and Mrtyuñjaya.

* The list of the Muṇḍamālā Tantra being taken as standard, the three and six additional names which occur in the Sammohana Tantra are—(i) Chakrevārī, Laghu Śyāmā and Tripurā, and (ii) Vanadurgā, Śilī, Aśvamedhā, Trailokyavijayā, Vārahī and Annapurā.

† This is according to Toḍala Tantra, but the Śakta Saṅgama names the Bhairava as Kālā

The Vidyās may be thus classified in order of the Āmnāya :

(1) *The Eastern Āmnāya* :

(i) Śrī Vidyā (with all its varieties), Bhuvaneśvarī, Tārā, Tripurā Bhairavī. (ii) Bhuvaneśvarī, Lalitā, Aparājitā, Pūrṇeśī, Lakṣmī, Sarasvatī, Vāṇī, Annapūrṇā, Jayā.

(2) *The Southern Āmnāya* :

(i) Vagālāmukhī, Mahālakṣmī and Bālā Bhairavī. (ii) Dakṣiṇākālī, Bhadrakālī. (iii) Dakṣiṇākālī, Vagālā, Chhinnā, Bhadrā, Tārā, Mātangi and Nīceśī.

(3) *The Western Āmnāya* :

(i) Kubjikā, Kulālikā, Mātangi and Amṛtā Lakṣmī.

(4) *The Northern Āmnāya* :

(i) Kālī and Tārā with some varieties, Bhairavī, Chhinnamastā, Dhumāvati and Mātangi. (ii) Guhyakālī, Dhūmrā, Kāmakalā Kālī, Mahākālī, Mahā Śmaśāna Kālī, Kapālīnī, Kālā Saṅkarṣinī, Chhinnā, Mahābhīma Sarasvatī, Maharātri, three kinds of Tārā, Yogeśī, Siddhi Lakṣmī and Siddhi Bhairavī.

(5) *The Upper Āmnāya* :

(i) Kāmeśvarī, Lalitā, Bālā, Mahā Tripurasundarī and Tripurā Bhairavī.

(6) *The Lower (अधर) Āmnāya* :

(i) Vajrayoginī, Panhagī, Nairṛteśvarī and Bhīmā.

(a) Kālī

Regarding the origin of Kālī, which is described in the Tantras (cf Puraścaryārṇava) as the chief of all the Mahāvidyās, different accounts are available. According to the Svatantra Tantra, quoted in the Prāṇatoṣinī, she appeared in the city of Avanti on the day of Mahārātri, i.e. on the dark eleventh of the month of Phālguna. She is often identified with Sati, the daughter of Dakṣa and

with Pārvatī, the daughter of Menakā. Viśvāmītra's attainment of Brahmanhood is said to be consequent on Her Grace*. The Muṇḍamālā Tantra identifies Kālī with Kṛṣṇa and Śoḍaśī. It is not proper to enter here into a detailed study of the very close relation existing, from the cultural view-point, between Kṛṣṇa and Śoḍaśī. What concerns us here is that the Vidyas Kālī and Śoḍaśī too are similarly connected. The Prāṇatoṣiṇī (p 724) gives a vision of the story of Kālī's conversion into Sundarī or Śoḍaśī. It is said that once on a certain day Indra deputed a certain number of Apsarasas to Śiva in Kailāsa but he sent them on to Kālī in Kālipura and betook himself to that place. He addressed the Goddess as "Kālī" (lit a dark-complexioned one), which she took as an insult. She at once resolved to convert herself into "Gaurī" (lit. a fair complexioned one) and vanished. In the meantime Nārada met Śiva in Kālipura and Mahākālī in Uttara Meru. He told her, of course in joke, that Śiva was ready to marry again, on which she assumed at once an extraordinarily beautiful form and appeared before Śiva. She said, in Śiva's presence, that a very fair form was reflected in His heart. Taking this form

*The story runs that Brahma, Viṣṇu and others being unable to confer Brahmanhood on Viśvāmītra, Nārada advised the latter to invoke Mahādeva. Viśvāmītra acted accordingly and received the one-syllabled Mantra of Kālī from Śiva, but for all his hard penances he could not propitiate the Goddess. Viśvāmītra felt disconcerted and cursed the Goddess to be deprived of all worship. Śiva explained to the saint that his mode of worship was improper and that he should correct it in the way he suggested. This being done, the Goddess was pleased and appeared in company of Śiva to Viśvāmītra who asked for the boon, viz attainment of the glory of a Brahman. Kālī looked at Śiva, who embraced the saint and conferred on him what he was so long striving for.

to be that of a Goddess on whom Śiva's heart was set she felt the pangs of jealousy and rebuked the God for what she interpreted as his unfaithfulness. Śiva asked Her to restrain Herself and, with the Third Eye of Wisdom, to discover the reality of what the form represented. Kālī found to Her great surprise that it was Her own shadow. Śiva then called the beautiful form before Him by the names of Sundarī, Śrī and Pañchamī—which are the synonyms Tripurasundarī or Lalitā. He called Her Śoḍaśī on account of Her perpetual fresh youth. As he was frightened by the Shadow in His heart He gave it the name of Tripurā Bhairavī.

There are several varieties of this Goddess. In the Puraścaryārnava we find mention of nine types,—viz Dakṣinā, Bhadrā, Smaśāna "Kālā", Guhyā, Kāmakalā, Dhanā, "Siddhi" and Chaṇḍī. The Jayadratha Yāmala refers to Dambara Kālī, Gahaneśvarī, Ēkatārā, Chandaśābarī, Vajravatī, Rakṣākālī, Indīvarī Kālī, Dhanadā, Ramanyā, Isānakālī and Mantramātā. The Sammohana Tantra speaks of ten varieties, but actually mentions seven,—viz Sparśamanī, Chintamanī, Siddhakālī, Vidyārajñī, Kāmakalā, Hamsa Kālī and Guhya Kālī.

Of all these varieties Dakṣinā and Bhadrā Kālī belong to the Southern Āmnāya, while Guhyakālī, Kāmakalā, Mahākālī and Mahāśmaśāna Kālī belong to the Northern Āmnāya.

Guhyakālī, generally worshipped in Nepal, is often described as the best of all the types, and it was of this Goddess that Brahmā, Vasiṣṭha, Rāma, Kuvera, Yama, Bharata, Rāvana, Bali, Indra and others were the worshippers. The number of her faces is said to vary with various Sādhakas. The type which Bharata worshipped has ten faces and Her mantra consists of 16 syllables. The external features of the type of which Rāmachandra was a votary are exactly the same, but Her mantra contains 17 syllables rather

than 16 Hārīta and Chyavana both worshipped this 17-syllabled Vidyā, but Hārīta obstructed it with a *Kīla*, so that until this is removed, which is practically a very difficult matter, it can not reveal itself and become effective. The Chyavana type is still in use.

The Mahākālā Samhitā explicitly says that the ten-faced type of Guhyakālī* is the fundamental type (प्रकृतिः), of which the other varieties are modifications. There are seven varieties of Guhya Kālī and five of Dakṣinā Kālī.

The worshippers of Kāmākālā Kālī are named in the Mahā Kālā Samhitā, thus—Indra, Varuna, Kuvera, Brahmā, Mahā Kālā, Rama, Ravana, Yama, Vivasvan, Chandra, Viṣṇu and the Rṣis. The 18 syllabled type of this Vidyā is supposed to be the best.

(b) Tārā

Tārā is the second Mahavidyā in the list. She is variously named—as Nīla Sarasvatī,* Ugratārā, Ekajaṭā* Mahātārā, Vidyarājīnī,† Vāgīśvarī‡, Sarasvatī§.

* This is the Sakalī form of the Goddess which has three distinct aspects, viz gentle (सौम्या), rough (उग्र) and extremely fierce (महामूरा). The Nīkalī form is unique.

* Tārā, with the initial and final syllables removed, is Nīla Sarasvatī (Mantra M, fol 28). Ekajaṭā also is a little different from Tārā so far as the Mantra is concerned. Its Mantra is either 5-syllabled (e.g. in the case of Narayana's Mantra) or 22 syllabled, in which case the 14 is Patajali. The expulsion of Divodāsa from Benares is said to have been effected by the power of Tārā Mantra.

† Its Mantra is 32 syllabled (Mantra M fol 39). This is generally known as Mahavidyā (Mantra Mahā, fol 520).

‡ The Mantra is 2 syllabled. The Goddess is described as white-complexioned and ten armed (Mantra Mahā, fol 527).

§ Sarasvatī is not exactly identical with Vāgīśvarī in form or

according to the Āmnāya to which each is affiliated. Thus Sparśatārā, Chandravarnā, Chaṇḍaghantā, Ghantikā and Trailokyavijayā belong to the East, Chintāmanī, Siddhajaṭā, Trijaṭā, Krāramālikā, Krārachandā, Mahāchandā, Vajratārā, Brahmatārā, Manūtārā, Nārāsimhi, Chaturvedodari belong to the South; Ugratārā and the 84 types of Hamsatārā to the West; Aṣṭatārā to the North, Mahogratārā, Mahānilā, Śāmbhavatārā, Mahānilā Sarasvatī, Chīnasundarī, Nilasundarī and Mahānilā Sundarī to the Upper Āmnāya

The connection of Tārā with Buddhism is very often referred to in the Tantras. The Rudra Yāmala (Paṭala XVII) and the Brahma Yāmala (Paṭalas I and II) contain a short account of the story of Buddha and Vasiṣṭha with reference to the worship of Tārā. It is said in the former work that Vasiṣṭha practised hard penances (in the Nīlachala hills,* says the Brahma Yāmala) for a long time for a vision of Tārā, but the Goddess did not appear. Feeling depressed he went to his Father, Brahmā, and told him the whole story, asking him at the same time to give him a fresh Mantra. He was even inclined to utter a curse. Brahmā dissuaded him from cursing and requested him to continue to worship the same Goddess by means of Yoga (योगमार्गेण). Thereupon Vasiṣṭha went to the shore of the Sea and practised austerities for 1000 years. But the Goddess was not propitiated. Vasiṣṭha lost all sense of restraint and pronounced a curse upon her. On this She appeared and said that his curse was unprovoked, for he was not aware of the mysteries of her worship which are known to

* I e in Kāmakhyā (in Assam)

† Or to the Kāmakhyā hills in Assam, according to Brahma-yāmala

The Tantrachudāmaṇi and Tārānava describe it as Kuchchhukā and call it a secret Vidyā. In the Tārā-rahasyavytti of Śaṅkarāchārya mention is found of several kinds of Tārā, thus - Tārā, Ugrā, Mahogrā, Vajrakālī, Sarasvatī, Kameśvarī and Bhadrakālī. In the Tarābhaktisudhārṇava (11th taranga) of Nṛsiṃha Thakkura Vajrakālī and Sarasvatī are read as Vajrā and Nīla Sarasvatī.

According to tradition, the different Mantras of this Goddess were worshipped by different persons for different purposes. Thus for instance the Mantras which Brahmā had resorted to while conferring boons on Tārakasura and Hiranyakaśipu were 12 syllabled and 7 syllabled respectively. Rāma's Mantra was 7-syllabled. There is a 7-syllabled Mantra of the Goddess associated with the name of Brahmā, but it is somewhat different. Similar is the case with the Mantra of Balarāma. Nārāyaṇa, for subjugating the Daityas, worshipped the 5 syllabled form of the Mantra. Viṣṇu, in the form of Buddha, is said to have worshipped the 12-syllabled Mantra for preaching of Buddhism. The Mantra which Mahādeo gave to Paraśurāma for bringing to an end the Kṣattriyas in the land was the 5 syllabled Mantra of Tārā.

The different forms of Tārā, of which the exact number cannot be determined, are arranged in some Tantras

mantra. There are several Mantras of Sarasvatī—viz (i) 10-syllabled, of which the R-ī, Chhīṇḍas and Devīā are Kam-ī, Virāṭ and Vagīśvarī, (ii) 11-syllabled, (iii) 38-syllabled (worshipped by the Juns), (iv) 1 syllabled (Mantra Māhā, fol 531). The form of the Goddess corresponding to the Mantra (i) is white-complexioned, standing on a white lotus (Do fol 529); the Goddess of (ii) is described as white-complexioned and either riding on a swan or holding a Japamālā and a pair of lotuses in hands (Do fols. 530-531).

according to the Āmnāya to which each is affiliated Thus Sparsatārā, Chandravarnā, Chandraḡhantā, Ghantikā and Trilokyavijayā belong to the East, Chintāmani, Siddhajaṭā, Trijaṭā, Krūramālikā, Krūrachandā, Mahāchandā, Vajratārā, Brahmatārā, Manitārā, Nāraṣimhi, Chaturvedodari belong to the South; Ugratārā and the 84 types of Hamsatārā to the West; Aṣṭatārā to the North, Mahogratārā, Mahānilā, Sāmbhavatārā, Mahānilā Sarasvatī, Chinasundari, Nilasundari and Mahānilā Sundari to the Upper Āmnāya

The connection of Tārā with Buddhism is very often referred to in the Tantras The Rudra Yamala (Paṇḍita XVII) and the Brahma Yamala (Paṭalas I and II) contain a short account of the story of Buddha and Vasistha with reference to the worship of Tārā It is said in the former work that Vasistha practised hard penances (in the Nilachala hills,* says the Brahma Yāmala) for a long time for a vision of Tārā, but the Goddess did not appear Feeling depressed he went to his Father, Brahmā, and told him the whole story, asking him at the same time to give him a fresh Mantra He was even inclined to utter a curse Brahmā dissuaded him from cursing and requested him to continue to worship the same Goddess by means of Yoga (योगमार्गेण) Thereupon Vasistha went to the shore of the Sea and practised austerities for 1000 years But the Goddess was not propitiated Vasistha lost all sense of restraint and pronounced a curse upon her On this She appeared and said that his curse was unprovoked, for he was not aware of the mysteries of her worship which are known to

* I e in Kamakhya (in Assam)

† Or to the Kāmikhya hills in Assam, according to Brahma-yāmala

Buddha alone in the country of Mahāchīna. These are generally included in the so-called Chīnāchāra†.

Vasiṣṭha repaired to Mahāchīna and entreated Buddha to initiate him into the secrets of Tārā worship, but when he found around him the devotees of Tārā indulging in non-vedic rituals and steeped in the excesses involved in the worship by the 5 Ms—i. e. Madya, Māṃsa, etc.—he felt disgusted and doubts as to the propriety and dignity of this form of worship began to trouble his mind. Buddha realised his plight and explained to him the Kulamārga, which is praised as the noblest path leading to spiritual realisation. Through his persuasion Vasiṣṭha adopted the Śākta worship (of Tārā) by means of wine and the other accessories till he became a perfect Yogī (पूर्णयोगी) and had a vision of the Goddess.

For a long time the Tārā Mantra, owing to the curse of Vasiṣṭha, remained ineffective, but its *Utkilana* was performed subsequently, so as to remove its barrenness. In some places it is noted that the effect of the curse was till the advent of the Kṛṣṇa Avatāra (cf Puraścaryārnava, p. 782).

As regards the origin of the Goddess it is related that She came forth from the upper Mouth of Śiva in the form of a bright flame and fell into the Chola (or Cholana) lake to the west of Mount Meru on the day of Kālarātri, i. e. on

† The Brahmayāmala describes the Chīnāchāra in the following terms.

स्नानादिर्मानसः शौचो मानसः प्रवरो जपः । पूजनं मानसं दिव्यं मानसं
तर्पणादिकम् ॥ सर्वं एव शुभः कालो नाशुभो विद्यते क्वचित् । न विशेषो
दिवारात्रौ न मन्त्रायां महानिनि ॥ यस्मात्सन्त्यागोद्देहस्पर्शादिवारिणः ।
शुद्धिं न चाचरेत्तत्र निर्विफलं मनश्चेत् ॥ नात्र शुद्ध्याद्यपेक्षास्ति न चामेध्या-
दिदूषणम् । सर्वदा पूजयेद्देवीमस्नातः कृतभोजनः ॥ महानिन्द्यशुचौ देवे
र्षिं मन्त्रेण दापयेत् । सोद्देपो नैव वृत्तं व्यो विशेषात् पूजने स्त्रियाः ॥

the Dipāvalī day (14th dark tithi combined with Amā of Kārtika) Rising out of the lake she assumed a blue hue and became known as Nilasarasvatī The saint Akṣobhya, who is described as an Emanation from Mahādeva and was living on the north of the lake, observed the whole affair and began to worship Her (cf Prāṇatoṣinī, pp 720 722, Tārābhaktisudhārnava, 1st Tīranga)

The connection of Akṣobhya with Tāra is remarkable For it is found in the Buddhist literature as well—and modern scholars are strongly inclined to believe that the whole Tārā legend was really a graft from the Buddhist source upon Hindu Tantra Śāstra Akṣobhya is a very well known name in Mahāyāna Buddhism as that of a Dhyaṇī Buddha whose colour is blue and whose posture of hand (मुद्रा) is what is known as Bhuṣparśa The Śakti and Bodhisattva attached to Akṣobhya are Lochana and Vajrapāṇi respectively

The derivative meaning of the name Akṣobhya (lit 'unperturbable') is given in the Tantras Śiva was called by this name because he was not agitated even after drinking the deadly poison which came out of the Churning of the Ocean (cf Prāṇatoṣinī p 719)

(To be continued)

VIII--THE DATE OF MADHU-SUDANASARASVATI.

BY GOPI NATH KAVIRAJ

The date of Madhusūdana Sarasvatī has been as much a vexed problem in the chronology of Indian Literature as that of Appayya Dīkṣita. The paper on Appayya Dīkṣita*, recently published in the Journal of Oriental Research, Madras (Vol II, pts 3 4, pp 226 237), has indeed thrown much fresh light on the date of Appayya, though certain difficulties still remain to be solved. But the date of Madhusūdana seems yet to be an open question. Mr R. Krishna Swami Sastri, B A, contributed an interesting paper on the age of Madhusūdana in the pages of the same Journal (Vol II, pt 2, pp 97 104), pleading in favour of the third quarter of the 17th Century as his probable date.

Assuming that the date of Appayya, as finally determined by Mr Y Mahalinga Sastri, is correct, viz that Appayya was born about 1520 A D and died about 1593, having lived a life of 72 years, it seems to me more than likely that Madhusūdana too lived about the end of the 16th Century or a little earlier. Madhusūdana's date can not be dragged down into the 17th Century for the obvious reason that a manuscript of the Siddhantabindu composed by him was transcribed in Śaka 1539 (नवाश्रिवाणेन्दुमिते शकाब्दे) or 1617 A D. This is the most positive proof in support of the 16th Century date for Madhusūdana. Besides, Narāyaṇa Bhaṭṭa is said to have defeated Madhusūdana and Nṛsiṃhaśrama in a public controversy. Narayana's commentary on the Vṛttaratnakara was written in 1545 A D.

* By Y Mahalinga Sastri, B A *B L. Mylapore

which is therefore also the date of Madhusūdana. This is perfectly in keeping with the date of Nṛsiṃhasrama whose Vedāntataṭtvavivēka was composed in 1547 A D. Madhusūdana's high praise of Appayya, whom he describes as सर्वतद्व्यस्यनश्च is explicable on the supposition that Madhusūdana was a junior contemporary of the latter. In the same way Appayya's alleged intellectual conversion by Nṛsiṃha and his respectful reference to the views of the latter in the Siddhāntaleśa saṅgraha are easily intelligible if Nṛsiṃha is held to have been an earlier contemporary of Appayya. Nṛsiṃha lived up to an advanced age.

That Madhusūdana's Advattaratnarakṣana was written in reply to Sankara's Bhedaratna is certain. But Sankara's date is not after 1529 A D., but long before it*. A Ms. of his Bhedaratna was copied in Sam. 1519 or 1462 A D. Sankara may be assigned to the 15th Century. Madhusūdana's contemporary Nṛsiṃhasrama too had already commented upon a similar work, called Abhedaratna, written by one Mallanaradhya with the same end in view, i. e. for vindication of the cause of Advaita.

Madhusūdana's posteriority to Appayya is undoubted, but this need not imply any long interval between the two authors. They can well be explained by the assumption that Madhusūdana was a younger contemporary of Appayya. As Madhusūdana's date can not be brought down beyond 1617 A D., when a Ms. of his Siddhāntabindu was copied,

* The present writer pointed out long ago. Dr Gaṅga nātha Jha in his Preface to the Vādirvinoda pp 12 places Sankara about Samvat 1585. But in view of the positive evidence adduced above it is no longer possible to hold this date as true.

this assumption becomes inevitable. And in the light of evidence adduced by Y Mahalinga Sastrī it seems no longer possible to stick to the old dates for Appayya Dikṣita*.

Vyāsārāja too was probably an older contemporary of Madhusūdana. The date for him given by Mr R K Śāstrī, i.e. between 1446 and 1539 A D, may be accepted. It is said that Vyāsārāja himself sent his pupil Vyāsāśrama to study Vedānta with Madhusūdana†.

Rāmatīrtha‡, pupil of Kṛṣṇa Tīrtha¶, commented on

* In my paper on "Mīmāṃsā MSS in the Government Sanskrit Library (Benares)" I assumed (vide p 178 of the *Princess of Wales S B Studies*, Vol VI) 1587-1658 A D as the probable date of Appayya Dikṣita. But this may now be rejected in favour of the date proposed by Mr Y Mahalinga Sastrī. Śaṅkara Bhaṭṭa I, the second son of Narayana Bhaṭṭa, was the author of a criticism on Appayya's *Vidhirasayana*. Śaṅkara's time is about the end of the 16th Century, his father's Commentary on the *Vṛttaratnākara* having been composed in 1545 A D. This too shows that Appayya lived in the 16th Century and *not later*. This Śaṅkara Bhaṭṭa was one of the Gurus of Bhaṭṭoji Dikṣita (*Indian Antiquary*, 1912, p 11). Cf also Bhaṭṭa Vamsa Kavya Kanta Bhaṭṭa Kamalakara, Śaṅkara's by-rephew, also quoted from Appayya Dikṣita (*S K Des Sanskrit Poetics*, Vol I, p 266). It may be pointed out in this connection that Dr Keith too accepts the 16th Century as the probable age of Appayya Dikṣita (See "A History of Sanskrit Literature", Clarendon Press, Oxford, 1928, pp 396 & 481).

† See *History of Vedānta Philosophy* by Swami Prajñānanda, Vol III, pp 730, 750.

‡ This Rāma Tīrtha was also the author of a commentary on Śaṅkara's *Upadeśa Saḥasrī*.

¶ The Guru of Rāma Tīrtha was one Kṛṣṇa Tīrtha, as mentioned in Rāma's *Commentaries on the Upadeśa Saḥasrī* and *Saṅkṣepa Śāstrīka*. There is a Ms of *Tattva Chandrika* a

age is furnished, not by the date of Hari Dīkṣita's *Brahma-sutravṛtti* (completed in 1736 A D) but by that of the transcription of a Ms of *Siddhāntabindu* (1617 A D) There is no doubt that Nārāyana Tīrtha, the Guru of Brahmānanda, whose commentaries on some of Madhusudana's works (viz *Chandrikā*, -*Bṛhat* and *Laghu*—on the *Advaita Siddhi* and *Nyāyaratnāvalī* on the *Siddhāntabindu*) are well known, was greatly influenced by Madhusudana's teachings His *Bhaktichandrikā* bears upon it traces of his close familiarity with Madhusudana's *Bhaktirasāyana* and he himself wrote a Commentary on the latter's *Siddhāntabindu* (recently published from Benares) Nārāyana lived about the end of the 18th Century In the Sanskrit College Library Benares there is a Ms of *Muktāvalīprakāśa* by Dīnakara dated Sam 1758 or 1701 A D This Ms belonged to the private library of Nārāyana Tīrtha himself

IX —DESCRIPTIVE NOTES ON SANSKRIT MANUSCRIPTS

BY GOPINATH KAVIRAJ

Introduction

The history of Indian Literature and Culture does not seem to have yet been taken up for study in the manner which the nature of the subject demands. The efforts of Max Müller, Weber Macdonell, Keith, Winternitz and others have done much indeed to systematise the researches into the history of the Sanskrit Literature, especially in regard to chronology and bibliography as a whole, and a host of writers have done, and been still doing a good deal of valuable spade work in various fields connected with Sanskrit Studies. Descriptive Catalogues of MSS hitherto published, are of great use not only for bibliographical studies but also for literary chronology, which is often a vexed subject. But with all these data —and they are by no means insignificant,—it is not possible to attempt to build up the cultural history of the country, unless and until they are reinforced by the data available on a close and systematic study of the contents of the important unpublished manuscripts lying in deposit in the various libraries of India and outside. It is indeed true that even all the published Sanskrit works have not yet been ransacked and subjected to a thoroughly critical examination so far as their contents are concerned. But such a work may be left to scholars, who will be able to accomplish it, each in his own sphere of study, sooner or later. As for the MSS however, the need of such an examination is imminent and even imperative, for the following reasons

(a) Mss deposited in libraries are not within easy reach of all scholars interested in the subjects concerned

(b) Some of them being fragmentary and unique may never be published at all

(c) Even those which are complete are not likely to be published in entirety and at an early date

(d) Single leaves are sometimes found to contain valuable information which, unless it is noted, is never likely to be available for study

(e) Mss, old and decaying, are in fear of being soon destroyed. It is desirable to have a record of the contents, specially on the important points dealt with, of interesting Mss which for some reason or other have a value of their own. A critical and comparative study of these notes can easily be attempted subsequently, when a large amount of such matter will have been collected.

I think a work of this nature has long been a desideratum and I believe that every Library of Sanskrit manuscripts ought to come forward ready for co operation in this cyclopædic work and try to contribute its own quota to this end. This must be done if a systematic study of Sanskrit literature and the culture reflected therein has ever to be undertaken.

Under the name of "Descriptive Notes" I propose to bring out the results of my studies of manuscripts, with special reference to their contents. These notes keep in view the requirements of cultural and historical study. The names of the Mss from which notes have been taken have not been arranged in any order,—such arrangement is evidently impossible at the beginning. But it is proposed to append at the end of notes on a certain number of Mss a classified list of the works noticed. The Mss belong mostly

to the Government Sanskrit Library, but there are some of private owners also. In every case this has been clearly indicated.

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No 1

श्रीकृष्णयामल महातन्त्र

Fols 3 18 Script—*Devanagari*

Interlocution between Brahmana and Brahmanī. A fragment only. Ms old, and the script rather peculiar (Plate)

The Codex begins with an interesting tale of the various Avatars viz (a) Prṣṇigarbha (b) Rṣabha (c) Prithu (d) Nara Narayana, (e) Dhanvantari (f) Hayagrīva (g) Datta son of Atri and Anasūya (h) Kapila (i) Paraśurama son of Renuka, (j) Rama and his brothers (k) Vyasa and (l) Kṛṣṇa who descends in every Manvantara in the 22nd Dvapara Yuga with His own Śaktis, and Gopas &c who are the products of His own Body.

Brndavana is said to be of two kinds—(i) earthly (भौम) and (ii) transcendent (दिव्य) of which the former again is two-fold: one in Mathurā and the other in Pīruṣottama (Puri).

यत्र वै भगवान् कृष्णस्तत्र घृन्दावन वनम् ।
तत्रैव राधिका नित्या भद्रा दत्तो च तत्र वै ॥
तत्र वै बलरामस्तु गोपा गाण्या गवा गण ॥

Names of Viṣṇu's Avatars and their various functions for redemption of the world are then stated. It is here added in passing that the way of knowledge was for the first time preached by the four Saṅgas* and the Way of Devotion by Narada.

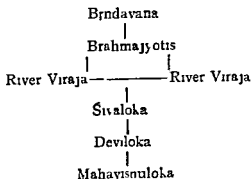
* i. e. Sanaka, Sanandana, Sanātana and Saṅkha.

The Divya Brndāvana is above Liṅga and Yoni—Puruṣa and Prakṛti, it is here that the Supreme Being abides in the undiminished splendours of His Existence, Self-awareness and Delight. He is transcendent and formless (निराकार), while at the same time invested with infinity of forms (साकार)—the Quintessence of Joy, the Lord of the Universe. His Śakti is Rādhikā, the Soul of Delight (परमानन्दरूपिणी). From Her come forth and in Her continue the Universe and the innumerable Souls (कोटि नार्यः)* inhabiting it. With them Śrīkrṣṇa is reported to be playing always and in myriads of ways. He is the limitless Ocean of Joy (रसाब्जुधि) and His plays with His Śaktis, also limitless, give rise in phenomena to the varieties of what we have come to term Aesthetic Joy (रस).

* Mentioned here as naris, females once. It may be of interest to note that in the Vaiṣṇava Cult, of which Rādhikopaniṣad represents an aspect, the souls are conceived as feminine. Śrīkrṣṇa Himself, the Supreme Self, is the Only Puruṣa in this view, and the rest are His Prakṛtis or Śaktis. Even in the Gita (VII 4 5) the Jīva is described as the Prakṛti of Īśvara along with Nature (the Avyakta of Sāṅkhya), with this distinction, however, that it is higher (परा) and that the latter is lower (अपरा).

The passage in the Rādhikopaniṣad which refers to Rādhikā (=आनन्द or ह्लादिनीशक्ति of the Deity) as the Immaculate source of Universal manifestation finds its closest parallel in the saying of the Upaniṣad आनन्दादेव सन्नियमानि भूतानि जायन्ते, &c. And it also implies that from the fullness of Divine Joy (आनन्द), by an apparent split within Itself, by a process of negation or contraction, चिन् (corresponding to संश्लिषतस्ति) and सत् (corresponding to सन्धिर्बोधस्ति), the so-called Puruṣa and Prakṛti, have finally evolved (much in the fashion indicated in Sufi philosophy).

The position of Nitya Br̥ndavana, according to this school, may be understood from a glance at the following rough sketch



It is related that once Brahma, with a host of other gods, conceived the idea of making a pilgrimage to this Br̥ndavana. They took for their guide a Person, named Mahahari, an emanation from the mouth of Mahavisnu and started on their journey. This Person is represented as blue, eight armed, yellow robed, lotus eyed and wearing a garland of wild flowers. They went first to the Plane of Durga or Tripura Sundari whose Form is described as that of a bright and youthful goddess, with three eyes and four arms bearing the fivefold arrow, a bow, a noose and a hook and decked with red ornaments. She appears here as the Type of Supreme Beauty. She blessed them all.

Thereupon the gods proceeded up to the Plane of Siva, where they beheld a Luminous Liṅga in touch with the Mahāyoni or Yogapithi. It pervaded the Universe and yet transcended its utmost bounds. It was Sadāśiva. The gods recognised Him and sang hymns in His praise, on which the God issued forth from the Liṅga in a form half male and half female called Ardhanārīśvara. He described Himself to be the Liṅga or Tejas of Śrī Kṛṇa and Durga as Rādhika Herself. It was through the effect

of Māyā alone that she was of the form of Yoni * This Plane is the utmost limit of the gunas Beyond is the Ineffable, Unsullied, the Immutable, the Silent Here Time and Space, as limiting conditions†, are annihilated, and do not find any place

नात्र दिक्कालनियमौ न चैवास्ति गमागमः ।

Siva blessed them all But the gods were disheartened and were about to retire, in view of the immensity, unmeasurability and inaccessibility of the Light Beyond Siva took pity on the depressed gods, and at that time from His five mouths issued forth the great mantra, called the Pañchapadividya, viz क्लीं कृष्णाय गोविन्दाय गोपीजनवल्लभाय स्वाहा which the gods received and the Initiation took place

The next step was the river Viraja It is described as luminous (ज्योतिर्मयी), shoreless and endowed with innumerable qualities While on its bank they heard coming from Beyond a sweet strain, as of flutes (वेणु), lutes (वीणा) and mrdangas and the sounds of Kṛṣṇa's names (Govinda, etc) chanted The gods were overjoyed and began to meditate fervently (जप) on the great Mantra which they had received Opening their eyes they beheld lying before them a vast City of Light, bright but mellow, and brilliantly decked In the river they saw, around them, the reflection of a forest of Kadambas In this was a Kalpa Tree, with branches of jewels leaves of emerald, trunk of gold, fruits of rubies, roots studded with gems, and shadowy. Under this tree they beheld to their infinite delight and

* Linga and Yoni are two pro-creative symbols and stand for the Divine Father and Mother They stand at the apex of creative flux, and above them both (also permeating and upholding them) is the Eternity

† This is important, for as हाडापरिकर they have their use even in the Eternal Realms (निन्द घाम)

amazement, sitting, a Beautiful Boy, with the crown of peacock's tail on His head, wild garlands round His neck, wearing robes like lightning-flashes and various ornaments and shining with the bluish tint of a newly risen cloud on the horizon. He was playing on the flute and was of a Form whose beauty surpassed in an infinite degree the loveliness and charm of the god of Love. On His lap was a Girl, lightning-like and adorned.

The devas were so much taken with this glorious vision of Rādhā Kṛṣṇa that they at once set themselves to swim across, when Mahāhari stopped them, saying :—

अवगाहनाद् भवेदस्याः पुमान् स्त्री महिला पुमान् ।

ऊर्द्धं गच्छन्ति ये चास्याः ते वै ज्योतिर्मयाः परे ॥

निरखने निराधारे निर्मले चापुनर्भवाः ।

शुद्धे सूक्ष्मे निमज्जन्ति कृष्णे ज्योतिर्मयेऽजरे ॥

The river was embanked. The city was decorated all round with jewelled-staffs (रत्नध्वज) and flags. The gods, moved on towards it, when lo¹

आत्मानमेकमभिना नानाकारमितस्ततः ।

पश्यन्ति परमाश्चर्यं ब्रह्मविष्णुमहेश्वराः ॥

The rare and marvellous vision of One Self playing in myriads of forms was vouchsafed to them.

A picturesque description of this Realm is then given. It is narrated that the gods, before actually entering into the precincts of this city, were asked by the gate keeper, who was himself in every respect of the same form as Kṛṣṇa, to state from which Brahmāṇḍa they came and for what purpose and also to establish the identity of each.*

* For the worlds being infinite, the Brahmīs Vīṇas etc., who are only the functionaries concerned with government of the Universe under the direction of the Supreme, must also be consistently held to be countless. It is immaterial in this context

विप्रानन्द तरङ्गिणी OF KĀSĪ NĀTHA

Fols 1—3 Script—Nagari

The work begins—

या विद्येत्यभिधीयते श्रुतिपथे शक्तिः सदाद्या परा
सर्वज्ञा भवबन्धभित्तिनिपुणा सर्वाशये संस्थिता ।
दुर्ज्ञेया सुदुरात्मभिश्च मुनिभिर्ध्यानास्पद प्रापिता
प्रत्यक्षा भवतीह सा भगवती बुद्धिप्रदा मेऽस्तु वै ॥ १ ॥
नत्वा श्रीदक्षिणामूर्तिचरणाम्भोरुहद्वयम् ।
काशीनाथः प्रतनुते विप्रानन्दतरङ्गिणीम् ॥ २ ॥

The author says that it is declared in the Kalpasutras, attributed to Bhagavan Nārāyaṇa, that the upāsana of Gāyatrī alone is sufficient for the Brāhmanas to secure Mokṣa—
परब्रह्मपरमकारुणिकेन भगवता नारायणेन कल्पसूत्रे विप्राणां
गायत्र्युपासनामात्रेणैव मुक्तिरिति प्रतिपादितम् (fol 1 b) In support of this several quotations are given, some without reference to the source and some from the Āditya Purāṇa, Viṣṇu Ṭimala, Atharva Veda Devyātharva Śīras, Gāyatrī hṛdaya, Gāyatrīstavarāja, Gāyatrīrahasya and Vāsīṣṭha

whether we are to conceive the gods as Jīvas with extended powers and wisdom or as Īśvara, with His infinite power and wisdom curtailed for division into multiple centres of activity. In both hypotheses the worlds and the gods would be innumerable. The Primum Materia being given as infinite, the worlds following from it must be supposed to be without an end. The plurality of worlds is a rational and legitimate hypothesis and is accepted as a matter of course in every system of Indian Thought. Cf. Kusumaṇḍali (II Stavaka), Śivapurāṇa, Schrader, Introduction to the Pañcharatra p. 29. See also Chaitanya Chaitāmṛta Sarkar's English Translation of the above, pp 273-275. Tattva traya (Benares Ed.), p. 66

The Gāyatrihṛdaya presents this scheme of Emanation .
 Pranava (the mystic syllable 'Om')—Vyāhrti—Gāyatrī—
 Sāvitrī—Sarasvatī—Vedas—Brahmā—the Lokas. It is stated
 that all the Vedas with their angas, all the Upaniṣads, all
 the Itihasas have emanated from the Gāyatrī. In the Gāyatri-
 rahasya prominence is given to Śakti, as usually in the
 Tantrik works, and the Śakti is described as two fold, viz
 Saguna and Nirguna, the former worshipped by men of the
 world (रागिणः) and the latter by the recluse (विरागिणः)

The quotations from the "Atharva Veda" (?) consist of
 Anuṣṭup verses, Paurāṇic or Tantrik in character, in which
 the order of Emanation is given as below

Chitsakti—Prakṛti (= the Reflected Image of Chitsakti,
 प्रतिबिम्बस्वरूपिणी)—Mahat—Abhankāra—Ākāśa—Vāyu—Agni
 —Jala—Prithvi—Oṣadhi—Anna—Retas. In this way the
 entire universe is ultimately traced to Śaktibimba or Nature

No 3

वामाचारमतखण्डनम् OF KĀSĪNĀTHA

Fols 1-10. Script—Nāgarī

The author calls himself Kāśinātha Bhaṭṭa Bhaṭṭa, son
 of Śiva Bhaṭṭa alias Jayarāma Bhaṭṭa, son of Śivarāma
 Bhaṭṭa. His mother's name appears as Vīrānāl in the
 colophons of his works—(1) गायत्रीपुरश्चरत्नचन्द्रिका and
 (2) चण्डिकाचर्नदीपिका, of which extracts are given in Peterson's
 Ulwar Catalogue (pp 238, 239). In the Introductory verse
 (no 1) of (a) his teacher is named Ananta. His other known
 works are—

(c) यन्त्रचन्द्रिका (Ibid, p 252)

(d) शिवपूजानरङ्गिणी (Ibid, p 252)

(e) विमानन्दतरङ्गिणी, described in No 3, *passim*, is

probably his work. In (c) the author is described as दक्षिणा-
चारमतप्रवर्तक ।

The author is very anxious to prove that the views of the Vāmāchārins are unfounded. It is said that in the 64 Tantras and 8 Yāmālas the teacher Dakṣiṇāmūrti prescribed all rites for the first three castes according to Dakṣiṇa mārga and for the Śūdras according to Vāma mārga. The Merutānta says plainly that Vāmāchāra is not intended for the 3 higher castes and again that of the three kinds of Upāsānā mental Pūjā and Japa are Sāttvika, Dakṣiṇa and Image worship are rājāsika and offerings to 'Bhaga' etc. are tāmasic. The Samayachāra Tantra divides Āchāra into two classes and explains Vāmāchāra as connected with the five mudrās, etc. and Dakṣiṇāchāra as devoid of the same. In the Uttara Kaulārnava there is a description of Vāmāchāra, saying that in this form wine, meat and similar other things are its accessories and that really obscene acts have to be indulged in (ग्रन्थद्वयोभ्याम्). The triangle (त्रिकोण) is a symbol of the female organ. The Digambaras, Kṣaparakas etc. are votaries of this form of worship, which is declared to be non-vedic. There are certain minor differences however between the methods of worship of the Kaulas and those of the Digambaras*

* अथ नाम महात्मापि ग्रामोसकमुपपादिद्वन्द्वः समर्पणं पद्मावापद्वन्दा ।
प्रत्यक्षिरोत्पत्ताने ग्रन्थोत्पत्ते शृङ्गा etc.

XI—A NOTE ON THE MEANING OF THE TERM 'PARARDHA'

BY UMESHA MIŚRA

I the course of my studies I happened to come across the word '*Pararddha*' representing various stages of numeral notation In the Śukla Yajurveda Samhita,¹ to begin with, we find that it is the *thirteenth* place of notation which Pararddha occupies Thus the order of numeral notations found in this Samhita is as follows —

Eka = 1

Daśa = 10

Śata = 100

Sahasra = 1000

Ayuta = 1000,0

Niyuta = 100,00

Prayuta = 1000 000

Arbuda = 1000 000 0

Nyarbuda = 100,000,00

Samudra = 1000 000 000

Madhya = 1000,000,000,0

Anta² = 1000,000 000,00

Parirdha = 1000,000,000,000

Here both Uvata and Mahidhara in their Bhasyas on the above say that we get the subsequent number when the preceding one is multiplied by ten³

1 Adhyaya 17 Re. 2 PP 311, Niraya Sagar Bombay Ed 1912

2 It is also called Antarika

3 Śukla Yajurveda Samhita PP 311

But in the explanation of these terms *Mahidhara* differs and holds that, truly speaking, it is the eighteenth place of notation which is occupied by *Parārdha*. Thus the differences, according to him, begin from *Prayuta*, which is equal to ten lacs, as *Niyuta* represents a lac. After *Prayuta* comes *Koti* and then *Arbuda* and *Nyarbuda*. The latter, he says, is a synonym of *Abja*. Further, he says that as *Abja* literally means that which is produced out of water, it implies that the numerals coming between *Abja* and *Samudra*, namely, *Kharva*, *Nikharva*, *Mahapadma*, and *Śaṅku* are indicated by *Abja* only. Thus according to him the following is the order —

that the numbers one to Pararddha (as given in the text) are to be had when each preceding one is multiplied by ten * According to the text as explained by Uvāta, Mahidhara and later Smṛti writers, *Samudra* is equal to 1000 000 000 which now will become 1000,000,000 000 00 Both these explanations cannot be true in any way

Coming to Jyotiḥśāstra we find that it is the eighteenth place which is occupied by Pararddha and the order is almost the same as given by Mahidhara The only difference is that Mahidhara holds that *Samudra* multiplied by ten becomes one *Madhya* which, when multiplied by ten, becomes one' *Anta* or *Antya* In the Jyotiḥśāstra here the order is reverse It holds that *Samudra* multiplied by ten becomes *Anta* or *Antya*, which when multiplied by ten becomes *Madhya* † This seems to be the view of *Vīṇāpūraṇa* also ‡

But *Dhananjaya Bhaṭṭa*, a commentator on Jyotiḥśāstra, holds a different view According to him it is the thirty second place which *Pararddha* occupies in the order of numeral notations§ Thus the order is as follows —

* अत्रैकादिपरार्धपर्यन्तं शब्दरुत्तरोत्तर दशगुणिता सख्योच्यते—

Mah dhara Bha ya on *Ibid*

एवमस्याप्रभृति दशासंख्यागुणितं परार्धपर्यन्तं पूर्वोक्तसंख्याविशेषममुच्यते
वर्धमानसंख्येयनिष्ठं सख्याजातमित्यादि—*Uvāta Bhaṣya*

† Vide *Līlāvati* of *Bhaskarācārya* *Sankhyāparīmanam* of *Keśava Mīra* the great *Smṛtikāra* pp 1 2 *Darbhāṅg* Ed 1825

‡ Quoted by *Keśava Mīra*

§ *Ibid*

Eka = 1

Daśa = 10

Śata = 100

Sahasra = 1000

Ayuta = 1000,0

Lakṣa = 1000,00

Daśalakṣa = 1000,000

Koṭi = 1000,000,0

Daca Koṭi = 1000,000,00

Cata Koṭi = 1000,000 000

Arbuda = 1000,000,000 0

Abja = 1000,000,000,00

Kkarva = 1000,000,000,000

Mahākharva = 1000,000,000,000,0

Padma = 1000,000,000,000,00

Antya = 1000,000,000,000 000

Mahāpadma = 1000,000 000,000 000,0

Mahācā = 1000,000,000,000,000,00

Śaṅkha = 1000,000,000,000,000,000

Mahāśaṅkha = 1000,000 000,000 000 000,0

Kṣiti = 1000,000 000,000,000,000,00

Mahakṣiti = 1000,000 000 000 000 000 000,000

Kṣobha = 1000,000,000,000,000,000 000 0

Mahākṣobha = 1000 000 000,000 000,000,000 00

Nidhi = 1000,000 000,000,000 000,000 000

Mahānidhi = 1000,000,000 000 000,000,000 000,0

Samudra = 1000,000,000,000 000,000,000,000,00

Puṣkara = 1000,000,000,000,000,000,000,000,000

Amṛta = 1000 000 000,000,000,000 000 000,00

Ananta = 1000,000,000,000 000,000 000,000,000,000

Parārdha = 1000,000,000,000 000,000,000,000,000,000,0

Keśava Mīra says that in the Balaḥṣṭana, which is

a work on Jyotiḥ śāstra in place of Antya, the sixteenth place, we have śaṅku * This Bālabhusana is attributed to one Chandeśvara †

Lastly, we find that Agnipurana differs from all the above and holds that it is the sixteenth place which is occupied by Parārdha Thus it enumerates the notations in the following order —†

Eka = 1

Dasa = 10

Śata = 100

Sahasra = 1000

Ayuta = 1000,0

Niyuta = 1000,00

Prayuta = 1000,000

Koṭi = 1000,000,0

Arbuda = 1000 000,00

Vṛda = 1000,000,000

Kharva = 1000,000,000 0

Nikharva = 1000,000 000,00

Śankha = 1000,000,000,000

Padma = 1000,000 000,000,0

Samudra = 1000,000,000,000,00

Parārdha = 1000,000 000,000,000

This entire treatment leaves us in dark as to the exact value of Parārdha There seems to be altogether independent interpretation of it Not only are we unable to fix the place of Parārdha but we find it is equally difficult to

* Sāṅkhyaparimāṇa p 2

† Ibid p 7, where it is said ' बालभूषणे चण्डेश्वर ' Is this the same Chāṇḍeśvara as the writer of the Ratnakaras ?

• Ibid pp 2

know exactly what the terms denote after Prayuta upto which they all agree

Not finding myself any reasonable solution of the figure I have put it here as I found it in the various places, so that the attention of the scholars may be drawn towards this problem and a good solution arrived at